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Rashi on Job
Rashi on Job merged

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Rashi on Job

Chapter 1

Verse 1

A man was in the land of Uz. Interpretation: in the land of Aram, as it is written "Uz his firstborn" from the sons of Nahor (Genesis 22:21).

And the man was. Even though he spoke in the language of the future, so was the way to the Hebrew language; and in the language of his speech: The people of the eastern land spread their wings throughout the world; and the Arameans in Miz –And the man who is greater than all the sons of Kedem is this – He, of whom it is said, “From Aram Balak will come to me from the mountains of Kedem” (Numbers 23:7). Another thing: Otz is the one who is despised; and the mountain is this of whom Job said: “And the one who is despised from this family is Elihu the son of Barak.” –Job; My people despise thisone from my family who has destroyed my words; and they will sayhas brought me down” (Job 3:11). “He (Sanhedrin 3:1): “From where did Abba Lezil come to be killed?” Another thing: In the land of counsel. In the land from which evil counsels against the Holy One are taken, blessed is He, of whom it is said, “Out of this land shall Asshur come forth.” And what counsel did they take? They were saying: Not all were appointed to take away the high ones; (Genesis 10:11) And give us the weddings! But they came to the land of Shinar, where there were many gods, of which it was said, “It is a land of idols” (Jeremiah 53:3). “And let us make a tower with its top in the heavens, and let us make a name for ourselves” (Genesis 11:4), and there is no name mentioned here except the worship of the stars, of which it is said, “And let us not make mention of the names of other gods” (Exodus 23:13). What Did the Holy One do this? He sat over them in judgment and judgment, and who were your witnesses? As we say, “And the Lord came down to see the city and the tower” (Genesis 11:5). Did he come down before the place to see? And it is written, “The eyes of the Lord run to and fro throughout the whole earth” (Zechariah 4:10)! For we judge only by the testimony of those who see, as we say, “He who sees knows.” But to teach walking to generations Leviticus 5:1: And it
was. His word was as it was, and it was, and his voice was heard for ever and ever.
He is perfect and upright. But in matters between his master and his servant, was he not righteous? Therefore it is said: He feared God and shunned evil.

Verse 2

Verse 3

Seventy thousand sheep. The majority of the
beginning is greater than all the ancients. From the generation of the Peleg, it is written, "And it was in the wilderness before them" (Genesis 11:2). But from Abraham it is not so, for Abraham's descendants wrote in it "the great," as it is said, "And they placed Hebron before the city of Arba the great man among the giants" (Joshua 14:15). Was it written "the great man," and why was it written "the great man"? Is it not a hint that A great man, who endured ten trials. According to the wise writer, he endured only one, of whom it is said, "He is upright and just - those are the two of them." And Job, of whom it is said, "Greater than all the generations, no sin overtook him" (S.A.) "-and body"

Verse 4

And his sons went and made a feast in the house of each man his day. In the house of each one, and one in his day.
:And they sent and read. As they sent and read, so it was always a blessing.

Verse 5

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And it came to pass, when the days of the feast were ended, Job was a man of God, and at the end of the seven days, when the days of their consecration were returned, he was a messenger and a sanctifier, as it were, a summoner and a caller; As it is written in Numbers 11:18, "Sanctify it for tomorrow" and "Shishkim in the morning and the high offering." His commandment is that it should be a shishkim and a high offering. Therefore, it is written in the language of the future, that it should be a custom to do so continually, at the end of all the seven days: from the number of all their words. The sons and the daughters: and they shall bless him. To the language of the name of the high offering, as Job did. As he used to do tomorrow; when he wrote in the present tense and often, sometimes he wrote in the past tense and sometimes in the future tense.

Verse 6

And it was that day. That day was the first day of Hashanah (Rosh Hashanah 16), it was a day of mourning, and the command of the Holy One, blessed be He, was to Satan to bring guilt and guilt upon all creation. This is what is written in the Book of Judges: In the land And the sons of God came to stand against the Lord. To contend with him, which cannot be stood against except in judgment, as it is said: "He stood against the Lord" (Isaiah 3:13) :And Satan also came into you. To afflict the souls

Verse 7

:From where did it come? The word of the inscription is the way of the land, which the great speaks from the beginning and the small one is commanded to suffer: from wandering in the land. Asher means to ascend, and in the Bhagavad Gada is a sharer (Baba Batra 16.) to roam through the land and to walk in it. So I went to roam and see the bad and the good; and I wandered throughout the land and did not find anyone like Abraham, of whom it was said, “Arise, walk in the land” (Genesis 13:17). And the rabbis said, “Remember me, for a blessing” (Baba Batra 16.): Satan For the name of heaven, let it not be forgotten before me: God is the remembrance of Abraham.

Verse 8

:You have set your heart on my servant Job. You have run to his affliction. :You have set. He is a righteous and upright man. He is rewarded for his deeds.

Verse 9

:The free man feared Job. In Tamiya

Verse 10

No. You have dwelt in his presence, for he knows that you are a footstool in his shadow to perform his miracles, and he is fruitful and multitudinous: for you he does the righteousness of the Lord; but you have not tempted him. You have surrounded him. You have camped beside him. You have defended him, as this is a barrier; As it is said, "The LORD will remove his thornbush" (Isaiah 5:5), and all the "before" that is said in the Hebrew language is not but in the language of "against him and in his face"; as it is said, "And he made atonement for you" to be the atonement for you, a Iniquity is as before you and in your presence, – (Leviticus 9:7) shield for you; and so "the LORD is a shield for me" (Psalms 3:4) broke out in the land. They were strengthened, as it is said, "And he will break out" (Exodus 1:12), and is translated: "he will be broken up." This is his simplicity. And many of us remember him as a blessing, as they say in the Haggadah (Baba Batra 15:16): His wall has been breached, O world, that the goats have killed the wolves.

Verse 11

:Woe to you. If you were touched by all his goodness, if not to your face he would bless you. From the hand; in Tamiya. And then

Verse 12

And the Lord said unto Satan, Behold, all that he hath is in thy hand. (Another thing:) And it came to pass on that day, that they returned to eat bread in their eldest brother's house.

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The sons of God. The host of heaven, which are near the tabernacle, to be the sons of his house; and after their name they were called: his sons
:To stand on the Lord. His surroundings, as in "all those who stand on him" (Genesis 5:1)

Verse 13

Verse 14

On their hands. As in "a man on his hand" (Numbers 2:17). And it is not to speak of a 'place', but of their name, which is prepared and called to His hand. And the multitude of His remembrance for blessing, they said in the Haggadah (Baba Batra 15:; (16) That which the Holy One blessed be He is from the fountain of the world to come, that after the plowing of the donkeys they were sowers: with the plowing and the herds of the donkeys from the hand of Haziz from the furrow

Verse 15

And Sheba fell. She fell and the queen of Sheba pitched against them, as it is (Genesis 25:18) "In the sight of all his brethren he fell": and the young men.
Your servants, who guarded them, fled. There is no relief except
for the tongue of the lame, who faints from the affliction, (and I have come to tell you. And the meaning of: who says, from the day of death so is it in the Bible)

Verse 16

And in the youths. In the offices of shepherds the scripture speaks.

Verse 17

According to their custom. All the time –And they plundered the camels. This is to say, “spoil the camels” (Isaiah 33:23) they are walking, they stick together and walk in the west, so that they do not understand them and escape the store; and when they arrive at the place of the store, they wander throughout the store, this one here and that one there, to collect the store. Tio in his ministry began by destroying the messengers of Satan; And I'm going to buy it and sell it. –And the angels had a burden, and then in the greatness of his right hand, and so on.

Verse 18

Verse 19

:Beyond the wilderness. On the other side of the desert was a wilderness, and the house was on this side; and this is the meaning of the word 'beyond' in the context of the youth. Sons, but there is no need to mention the daughters.
:(To tell you. If he had the authority to say it, and if he had died, he would have been dead.)

Verse 20

And he will tear. Tear, as in "the garment is torn" (Jeremiah 7:29), and is translated: "tear", and as in "from the bowels of Moses - my mother, you are my garment" (Psalms 61:6)

Verse 21

From my mother's womb: The earth was good, from whence I was taken (Genesis 3:23), or my mother's womb.
And naked he returns to the desert. He does not speak in the belly. And what is the desert? To the place of his return. And on the day he is prepared: To you, and the law will not change to return as if to the dust, for you did not need to remember him

Verse 22

Prayer. It is not in vain that blasphemy and prayer are offered to the Holy One, blessed be He, as it is written (Jeremiah 23:13): "And among the prophets of Samaria I saw prayer."

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And it was not given. To offer a prayer and a sacrifice to the Holy One, blessed be He, as it is said, "They gave David ten thousands, and to me they gave thousands" (1 Samuel 18:8).

Chapter 2

Verse 1

Verse 2

?From this place you will come. From where you can say: From here I come

Verse 3

Strengthens. Holds, as in "He stretched out His hand and strengthened it" (Exodus 4:4), "He strengthens the ears of the heart" (Proverbs 22:17)

And you have incited me against him. You have incited me to swallow him up. All the incitement of the tongue is not but the tongue of the deceiver, which deceives man for his advice.

Verse 4

Skin for skin. Member for member. So is the way of the sons of men: When the sword comes upon his head, for a shield all the wealth of a man in mammon will be : –Spread it before him. And all the inhabitants
given for his life. In his soul, for a shield. By this he will know in his soul that he is responsible, for you he will not be grieved: for his mammon

Verse 5

: Alas. But : If not.
You will see him from the beginning, that he may bless you with his face.

Verse 6

But guard your soul. That it may not go out. Hence the wise men said (Baba Batra 16.): Hard was his grief: Satan left the parable of Job; as he said to his friend: Break this one's yoke and guard his wine.

Verse 7

Verse 8

To scratch with it. In the Talmud it is written, and in the language of the Mishnah it is: He lifts it and stands it on its head (Rosh Hashanah 27:). However, dragging a head is nothing but a carrying tongue, just as a person drags a bed and a chair (Shabbat 22:22).

Verse 9

:strengthening.
Holding :and death: a command to the tongue, as "death in the mountains" (Deuteronomy 23:5)

Verse 10

: Also. Not only did they break him, but they also accepted the good and did not accept the evil?! In Tamiya:
With his lips. But in his heart he sinned.

Verse 11

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:Job's friends. His lovers
: To wander. As in "Who will wander with you?" (Isaiah 11:19), "You will not wander with him" (Jeremiah 22:10)

Verse 12

:And they knew him not: for his face was changed from the heat of torment.
:The sky. As if to say: To the height of their heads (the multitude), and it was for them a way of mourning

Verse 13

:to the earth. On the earth, to mourn in his sorrow

Chapter 3

Verse 1

Verse 2

(Job's answer) And he answered. And Isaac cried out, saying, "The whole matter of the law is nothing but a loud voice, and the father of all: "And the Levites cried out with a loud voice" (Deuteronomy 27:14)

Verse 3

A child was born in him. The tongue will be ready, and he will say: The Levite and the day will be lost. I will be ready to give birth in him, and then: I would not have
been born: and the night. He will be
lost: he said. Let the one who brings good news say that the word
is upon him: a man is a burden. Let my father pass over my mother. In the case of a female, it is customary to say 'Hora', and in the case of a male, it is customary
to say: 'Hora the female', and in the case of a night, it is said. This is one of the places where the reader misses his words, because it is not necessary to explain who it is; and his recommendation is: The one who says said. (And similarly, when he said, "They will run horses through the rocks if he plows with cattle," he would have said: If a man plows with cattle. And his many remembrances are a blessing – (Amos 6:12)): He said (Nada 16:): The angel who is in charge of the pregnancy, his name is 'Night'

Verse 4

:That day will be dark. Always every year, when that day arrives
:May God not require it from above. For
goodness sake, and may no flood overtake him. Light, as in "noon" (Genesis 6:16), and translated "flood" (Onkelos translation)

Verse 5

He will be redeemed. As "bread redeemed" (Malachi 1:7), "whereby are you redeemed" (Malachi 1:7), and it is for the tongue: for your

consumption: a shadow of death. A shadow of death (darkness), which does not enlighten the world
:Cloudy. Dark
As bitter as a day. Demons that are ruled by the mountains, as is the "pole of bitterness" (Deuteronomy 23:24), and it is ruled by the mountains, as it is said, "And from the pole of the mountains is the foundation of the mountains" (Psalms 13:6)

Verse 6

:Do not be united. Do not rejoice, as in "And they shall be united" (Exodus 18:9). Another interpretation: Do not be united (Sermon 18:1)

Verse 7

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:Galmud. Unique, and lacking from man and all creation

Verse 8

:They will receive it. They will curse it, as in "They will receive me" (Numbers 22:17)
:The airs of the day. Those who curse their days, by their mouths, are ready to curse a curse from the midst of their sorrow.
The future is a time of mourning for Leviathan. To be poor in their company, to mourn for their descendants from the company of a man and his wife, from among their sons. And in the sight of Jerusalem I saw (Moed Katan 1:5): a time of mourning for Leviathan. To lament over their death: for their descendants are as they are, as he is (Moed Katan 8:1): he will not mourn over his death

Verse 9

:Exhale. Darkness is his sleep.
:With my fingers. With my light, as in "and with his fingers shall flow water" (Jeremiah 9:17)

Verse 10

For He did not close. Who is able to close with His hand? And this is also one of the invocations similar to "He said this night" (above 3:3).
: My belly is full. I have come out of it, for it has done so, and labor has been hidden from my eyes.

Verse 11

Why did I not die? When I came out of the womb (I was) prepared to die at once. And he speaks in a future tongue, as if he were standing now on the day of the coming out of the womb, and says: (Why) did I not die now, and why did I not come out of the belly and perish? Why was not a body prepared for me?

Verse 12

:I know from before. My mother's blessings precede death, as if I
were a suckling. It is decreed upon me to be weaned from them. According to what he speaks in the day of birth, he makes mention of things to come: after him in the tongue of the future

Verse 13

I was lying down. I was lying down in the grave.

Verse 14

The builders are ruined for a reason. This is the way for those who stand by their name, to build ruined cities in memory of them; As it is written, "They will build you a wall of the world, and you will be called a wall of the land" (Isaiah 9:12). As it is said: With the mighty and the mighty before me - their name. That is the Levite who was not known, and I will be like a thorn. And what is written, I will not be like a thorn, a thorn that is stuck on a tongue that has begun to speak, on a tongue that has become a thorn; and it is said about why not, because My predecessor: Blessings, oh, I know I will not be like a hidden gem

Verse 15

Verse 16

Like the wicked. They are like infants. And you call them wicked, whose knowledge is broken and their destruction is complete; as it is, "And I will lie down in the dust" (Job 16:15), and as it is, "And they will lie down in it all night" (Judges 19:25)

Verse 17

:They ceased to be irritated. They were prevented from being irritated, and they were accustomed and accustomed to being irritated in the land.
:And there they rested. And there they rested, the word of the Lord was written in the language of the future.

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Verse 18

Verse 19

Small and great is His name. His name is known by whom He is considered and whom He is humble, and to whom His greatness is the greatness of the world, and to whom His lowliness is the lowliness of the world.

Verse 20

:Why will it be given? The one who gives, and the Holy One, blessed be He.
?To the labor of light. To him who has grown up in labor and trouble, why is the light of the world given to him, and not killed in his birth?

Verse 21

: Those who wait for death. For the wicked of souls, who are eager to die, and who are ready to say: It is not: and they will dig it up. They follow after it.
:From treasures. Remaining from guards after treasures. And it was

Verse 22

:Rejoice with me, O generation. And they shall rejoice, if they were brought out of the grave.
: To Gil. On the path of Gila and the Sasson, a trail of grave markers

Verse 23

:For a man his way is hid. All the good things that a man does are hid from the eyes of the wicked, and he does not look at them, and God is with him. She has made a barrier before him, to enclose him in a barrier. As it is said, "Behold, I will make your way straight" (Hosea 2:8).

Verse 24

:Come. Come.
And they melted. To the tongue "the earth was broken" (Exodus 9:33), flowing and descending like water. And the word "broken" means "broken": to the tongue "multiplication"

Verse 25

I was afraid. All my days I stood in fear of this, as it is said, "And it came to pass, that they were gathered together" (Job 1:5).

:And I will be glad. Behold, now it is appointed and decreed that it shall come to me.

Verse 26

: I did not ask. This is fishing, and here comes anger.

Chapter 4

Verse 1

(From Eliphaz) Eliphaz was the son of Esau (Genesis 36:4), and on his hands grew up in his bosom Shelah: Isaac, and Zecha, who reigned over him, the Shekinah: the
Temanite. From the land of Teman, from his land Shelah Esau (Genesis 36:33) (31)

Verse 2

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Trial. To the tongue of Tima: Will you be tempted when you are tempted? In one trial, your Creator will test you and come to you, "Are you tempted?" And therefore, stop at the word of the Lord, who can resist? From your return

Verse 3

:Behold, you have removed many. When they multiplied words, you have restrained them and removed
them, and their hands have become weak. And they have been afraid of the calamity that will come upon them, and you have been accustomed to strengthen them, and to say: Do not fear, your dwelling is the measure of justice.

Verse 4

:Establishment. The feet are yours to establish the foundation.

Verse 5

Verse 6

:No. Now your end is over, your beginning, your fear, your fear of heaven.
Your folly. It is (Baba Metzia Noach.) The heat of folly is, and not complete knowledge. And so is your hope and your end: all your ways are folly.

Verse 7

:They were united. They disappeared and were lost, as in "and they were united from the earth" (Exodus 9:15)

Verse 8

As I saw. As (then) the plowmen of iniquity were gathered together and prepared the plowman in their calculation, as a plowman prepares before sowing, and afterward sows in their works the labor; and I saw that they would reap it. :As if to say: Their evil will return upon them. And I saw that

Verse 9

:By the breath of God they perish. By the blast of his wind and his fury: and
by the breath of his nostrils they are consumed. He is ever present, and speaks to the generation of the wicked (Genesis 6:13)

Verse 10

The roar of a lion, and the voice of a lion and a wolf. The lion is great, and the wolf is wise, and the infidel is small; all of them have gone astray. :As it is said: The kings and the princes and the servants. And all the names of these are the names of a lion.

Verse 11

A man is lost from the lack of prey. The muscles are lost like a horse that is lost from the lack of food, so I lose strength from the deeds of violence. A person's tongue is not lost. A person's tongue is lost, but he himself is lost, as it is said: "I have wandered as if I were lost" (Psalms 11:1), and as it is said: "I have become like a lost vessel" (Psalms 33:13). And the sons of Levi will be separated. Speaking of the generation of the people, when they were scattered from their place over the face of the whole earth (Genesis 11:9).

Verse 12

And to me a word will be stolen. He returns to his Tokachhu, who was silent until now: What will you cry out? Remember now from whom he is clean, lost, and a wretched man, I saw and a body, and on your testimony to me a word of prophecy will be stolen. From the style, as a stolen word; according to the Holy Spirit, the Holy Spirit was revealed to the prophets, the servants of the stars in the parrhesia. A parable to a king, who had a wife and a concubine; when he came to his wife, he came openly, but when he came to his concubine, he came secretly and by stealth. "He will reign in the dream of the night." Thus the Holy One, blessed be He, spoke to the prophets and servants of the stars: "And God came to the Father (Genesis 20:3); and so “God came to Laban and Gov” (Genesis 30:24); to Balaam: “He fell and his eyes were opened” (Numbers 24:4); to Eliphaz: in the night visions. But my prophets Israel is written

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"I will speak to them face to face, not in riddles" (Numbers 12:8). In the Midrash Tanhumah I found a saying:

And my ears heard a whisper of him. A whisper of the spirit of understanding.

Verse 13

:In the clouds. In calculations

Verse 14

And a spirit is an angel, as it is said (Psalm 111:4): "He makes his angels A terrible fear. From the spirit that came upon me.
spirits."

Verse 15

:Nail. The spirit is the hair of my flesh
:Tsamrwh. Is it to the tongue of a man that his hair stands on end?

Verse 16

:He stood. He stood before me, and I did not recognize his face. The voice I
heard was silence and a voice. The voice of a secret word I heard. Another thing: Silence and a voice I heard the angels who were singing
ÿÿÿÿa song, as if to translate "and –From silence, but I did not hear silence. Silence, silence,
heard; –The noise of a voice, a still, still voice" (1 Kings 19:12): "A sound of a great thumping in my ears." Moses was in the house of a
voice. Like a man who strikes with a hammer, and a voice – from a place, the first were astonished at the sound, and the last: the sound
was heard afar off; thus it is said.

Verse 17

:A man is righteous before God. In its purity!?And
if a man is purified from his defilement. And if he refrains from his defilement, is a man purified? And what is this that your friend will cry out

Verse 18

:Behold, they are his servants. The righteous will not believe that he will not sin, and they are cut off from the world before their time.
:Praise. To sing "to sing" (Ecclesiastes 13:13)

Verse 19

:Af. All residents
My daughters are like clay, set in the dust of their foundation. Their
graves are oppressed before the sun. From heaven they are restrained by their strength, until they are humbled and oppressed before the
sun: they are consumed in death.

Verse 20

:From morning to evening he beat him. One day they are as tired and depressed as a dog.
:From my leisure. On the heart to return to the world
:To the victor is to the vanquished. And this too is a call to be poor.

Verse 21

Will not He who travels be lifted up in them? As it is written, "Their pride and wisdom shall be swallowed up in the body" (Isaiah 15:7),
and behold, it travels and is carried away, as it is written, "But He who travels shall be lifted up in His glory" (Isaiah 33:20).

Chapter 5

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Verse 1

?Read now. Thus far is the word of the prophecy, From where and how shall he return to his own place? The cry of the multitude, who shall answer?
:And to whom are the holy ones? The cut-offs will turn against you. To fight with them

Verse 2

For the fool and the body. The fool, like your death, will kill like his enemy, if you were silent, and the sound of the merciful will return to you:
:Jealousy. It is anger and wrath, as in "They are my jealousy" (Deuteronomy 22:21).

Verse 3

Verse 4

:His children will be far away. This is the curse that I have laid upon him.
:And they shall oppress him. In the fish he shall be oppressed, and if he be a weak and lazy man, others shall oppress him.

Verse 5

:The harvest of the wicked is a famine.
The wicked will eat it. When the wicked dies, the famine will come and cut off his life, and they will take his plunder from his possessions and take him to the pits. As it is said, "And they shall take unto thee" (Exodus 27:20), as it is said: For the need of the poor and needy: from the spoils and all such things of this wicked one, the judge who gave him the property shall take it: and he shall be greedy.
And a man shall swallow up a man from among the hungry, which he hath robbed
in his life: from their property, which he hath robbed in his life

Verse 6

:For it does not come out of the dust. The blow that comes upon man is not for free, and it does not spring from the dust. :For it is for a broken tongue

Verse 7

For a man is born of labor. For it is impossible for him not to sin and to receive labor for his sin, to receive his misfortune. And there are no angels and spirits, whom Yahveh raises up to fly, and they are not from the underworld :) Yahveh raises up to fly and to be from the underworld (SAA), so that Satan can rule over them and create evil, Reshef. Just as "Reshef of the bow" (Psalms 14:4), when a winged bird is called Reshef, to speak of the flying bird :)

Verse 8

But I will seek. If these torments were to come upon me, I would seek the Holy One, blessed be He: in prayer and supplication; and if I were there, I would speak in supplication.

Verse 9

Verse 10

:He who gives rain upon the face of the earth. The land of Israel
:And he sent water upon the faces of the gates. By the hands of the messenger, to preserve the lands

Verse 11

He gives the rain, and he frustrates the plans of the wicked, who imagine to break down the gates and buy the fields of the poor for a small price.

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:Gloomy. Faces wrinkled with hunger

Verse 12

:And their hands shall not make us weary. That is the advice that they were commanded to do.

Verse 13

:Hasty. All advice given hastily is a failure.

Verse 14

:Their day will be filled with darkness. Their counsel will not stand and be done, and the light of their wisdom will be turned into darkness.

Verse 15

:And Joshua saved. The defeated:
From the sword. And where is the sword? From their mouths; Who are they that think to devour them, and desire to destroy them
And with a strong hand. Joshua saved the poor.

Verse 16

:And her iniquity. The iniquity and the wickedness, as it is (Psalm 37:7) "They shall seek iniquity" – iniquity
: A leap. A close, as in "You shall not leap" (Deuteronomy 15:7)

Verse 17

Behold, I am blessed, both man and body. In affliction. And as he that healeth the sick goeth unto him, so am I: I will seek him in affliction, and unto him shall I return; and he shall be to them to receive them, and not to them to despise.

Verse 18

Verse 19

He will come in six plagues. When he comes into the world, he will save you from the hands of the torments that you have suffered, and also in the seventh, he will not touch you. And now he is a copy of them.

Verse 20

Verse 21

In a word. The devil will hide you. Here are the seven troubles: hunger and sword, tongue and robbery, etc.

:

Verse 22

Verse 23

:The stones of the field. What kind of man is that?
And the beast of the field. He is called Gerosh Balaz, and this is the beast of the field from Mishnah. And in the language of the Mishnah Torah: The priests are called the lords of the field
(Kalaim 8:5) May peace be with you: peace be with you.

Verse 24

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: And you will know that your tent is safe. And then you will be safe in every place, because your tent is safe.
And you shall be careful and not sin. As it is said, "He shall go to the gate and not sin" (Judges 20:16), and this is the sevenfold path to the top (Job 5:19).

Verse 25

Verse 26

There is no hope in the place of reading to understand his speech. – Come with a sword to the grave. That you may be saved from the matter. And with a sword to the wolf, the matter of the speech will be resolved and he will learn from its subject, which is like the tongue of a valley in the way of the speech, when it is written as in the gematria: sixty – tzarkah. And many of us remember him for a blessing, and interpret it (Moed Katan
28.) in the year: as the calabash of a calf. As the calf is removed from the altar at its time

Chapter 6

Verse 1

:(Ayub's answer)

Verse 2

:And I was. My broken
one: He shall bear it together. With a weight that is against them, and even if they are sick for days, he shall be heavier than he.

Verse 3

For him. A stammerer, like a man who has no strength to get a word out of his mouth as he should; and so "he drank and for him" (Obadiah 1:16), who dwells in a drunken way to stammer in his words

Verse 4

:Their anger. Their venom. The Persian way of giving venom is to put a copper venom between them.

Verse 5

Will a cow and a bull low? As the saying goes: And why do I cry for nothing? And is not a foolish beast that does not low in the season of the third day, and so an ox will not gore unless it is not in the night of the coming. In a cow, the word 'ga' is used for the tongue: - 'low', and in an ox

Verse 6

He shall eat salt. A thing that is salted and needs to be salted, but is not salted, is called salt in the Mishnah language :)Shabbat 128.; Helin 13.; (If there is a taste of mucus. Come from
the heat of the dreams, as if you had eaten a strong thing that kept a lot of mucus and was empty, like a piece of bread. As the saying goes: And why do you think that he will accept the offerings that have no substance in them? Mucus, as in "And his saliva ran down on his beard" (1 Samuel 21:14)
Dreams. As "their children shall dream" (Job 33:4), for the tongue of a strong man. And there are six interpreters for the tongue of a dream, and it is not seen by my eyes, because of the multitude of the Lamech.

Verse 7

A way to touch my soul. As if to say: I have much to cry out, for there are things that my soul has been longing for and longing for: to touch them, to speak a touch

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These are my bread. These are now ready for me to use as gifts, which my bread is given in them. It is like saying, "And they shall know their own" (2 Samuel 11:4). That is what I heard from Rabbi Meshullam the healer. Another issue: Just as the Samsons strain the stew and eat a little of it, it is like saying, "A little of it is a little of it" (Leviticus 15:33, 19). All food is called bread, as is "a servant to much bread" (Daniel 5:1), and as is "a "A tree of their flesh" (Jeremiah 11:19), and Jonathan translates it: "Sama, she died in her lair." In another language: How much more is it than my food, as if to say: My heart is too heavy to be satisfied with them in vain, as I am satisfied with my food. The Mishnah says: "And he covered them as he died," in the Sabbath (Shabbat 55:)

Verse 8

Verse 9

:And he will. And he will run.

:And I was oppressed. To the tongue of death

:He will increase his hand. He will magnify his hand in his stroke, as it is said, "Behold, the hand of the Lord is great" (Exodus 9:3).

And He will destroy me. And He will destroy me, as He “shall do His word” (Lamentations 2:17), “His hands shall destroy us” (Zechariah 4:9)

Verse 10

And you will be my comfort. And you will be my comfort.

And I will ask forgiveness from Him that He will not forgive me for my sin, and I am not a man who is found in a place of imagination, my folly is like a tongue that is afraid and worried (Khulin qa:):: The hand is abhorred in the waters of the rivers of Rotchin; as if to say: I will be defiled by fishing and by the river of hardship, this is

:Because I did not join. And I did not fail to fulfill His words.

Verse 11

:What is my strength? Strong

to endure? :How I wish. How I wish until the day of rest or until the day of death:How I wish. As it is said, "And it shall be so" (Genesis 8:10)

And what is my end? What is my end? And what

Verse 12

Verse 13

Those shepherds!? –If I have no help in me. To the tongue of Tima: This also will come upon me, for I have no help in me.

They were there to help me, but they are not helping me.

:And my counsel is rejected. The counsel of my counselors is rejected from me, which I should despise and despise.

Verse 14

Uses, as in "to many" (in the wilderness - to take away mercy from his enemy. To whom is mercy withheld from his friend. And the teaching 22:4), "to command" (Isaiah 28:10), to sit. Tax is also used for the tongue, as in "come", "sit

Verse 15

My brother. My son, my advice:

In his treachery. My, how is the traitorous one who betrays in treachery, how is he who interprets in a

matter? Like the path of the sick. The path of the sick will pass beyond the measure of strength and weakness. And what is in his treachery the path of the sick?

Verse 16

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:The gloomy ones are cold from me. If ice comes upon them, they wrinkle and become cold (cold boards) and they will disappear from it. From the cover of the sleet that falls on the ice. There is one betrayal: that is covered from the eye, :and where the thirsty is not brought out water to drink

Verse 17

:When they burn. To the tongue they burn, like the heat of the sun is quenched. Retri"sh Balaaz, as in "and the acid of the scum" in the tongue of Gamara (Pesachim 40:). Tazi"i Mitchalfet :Baziin, as in "a cry of a cry" (Genesis 27:33; Isaiah 37:19) They burn. To the tongue "and they burn with it all their faces" (Ezekiel 21:3), and as in "a fire that burns" (Proverbs 16:27)

:They were shaken. They were sprung from their place.

Verse 18

They will seize him. They will seize the women along the way, as "they seized Samson" (Judges 16:29), and so "he was afraid that the woman would embrace him" The man will be taken away" (Ruth 3:8)

Verse 19

:Tima. The land of Ishmael is low, and the waters flow there: ÿÿÿÿÿÿ. For the tongue ÿÿÿÿ is inclined (Isaiah 34:11). Another thing: For the tongue "the waters shall be dry" (Genesis 1:9)

Verse 20

: She shall be ashamed, because she trusted in her. She shall be ashamed, because every man trusted to drink of her.

Verse 21

:If you were him now, you would be subject to him forever.
:They shall fear the plague, and shall fear the truth; and they shall flatter the Baal of my adversary.

Verse 22

And from your power they bribed me. And from your wealth

Verse 23

Verse 24

Verse 25

What is desired? Just as "a curse is desired" (1 Kings 2:8), so too is the tongue "a word that speaks against its own paths" (Proverbs 4:14). From the mouth of the wise man, they turn to the tongue of flattery, and to –22:11). And so “they were pressed to my lips” (Psalm 111:13): First, the words of righteousness. If you had spoken the words of righteousness, they would have been accepted; but now, what is the power and strength of them, and what is the truth, the plainness of the matter? From you? All the strength in Job

Verse 26

?The word of God shall be considered. The word of God shall be considered:
and the spirit. They are the rulers.
I am not afraid of my words – I will speak in vain. There is nothing in them, as it is said, “And I will speak in vain” (Jeremiah 2:25). The Prophets

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Verse 27

You are the ones who bring down. Do you have pity on the poor, as on me, in judgment? And will you buy a sword for your neighbor? To bring him down.

Verse 28

And hear my words, and see if I will lie to your faces. : Woe to them. They ran to me.

Verse 29

:Return it now. Examine it, and test it, that there is no more iniquity. And return it to investigate, and the mountains of righteousness will be found in it.

Verse 30

?If my tongue does not understand the meaning. It does not understand when I speak the meaning.

Chapter 7

Verse 1

Is it not an army and a body? This is the thing that I have said to you, Woe to you, flee from me, for I will be silent from crying out: "Where am I?" Do you not know that there is an army and a time for man, how long he will live?
The days of his hire, so this one knows that they will consume years and the days of a hired man. He is hired for a year, and he knows that they will consume the army that is given to me.The budget is –

Verse 2

Like a servant who longs for shade. Like a servant who toils all day long, and longs and longs for the evening shade;
And like a rich man who hopes for his work until evening, because he has toiled all day long, and longs for the sun to come.

Verse 3

Thus I have inherited. From heaven I will send down judgment and torment, that "army given to man upon the earth" (Job 7:1)

:And nights of labor from Him to me. (From heaven)

Verse 4

: If I lay down. In the night, I watched and said, and the body
to the tongue "And I slept" - and measured the evening. When will it be light, and the time to rise and the time to measure the breath come (Genesis 33:30), and the word "m" is a noun, as in "say" (Esther 1:15), "keep" (Genesis 24:17)

And I will be a wanderer. And I will be a wanderer on my bed day and night, because I could not sleep: because of torments day and night, because my flesh is clothed with worms.

Verse 5

:And a lump of dust. A lump of dust, and it is the rust of the earth; that a lump of dust should be moistened and the rust of the earth should be calm. Wrinkled, as "the sea is calm" (Isaiah 55:15). Another interpretation: My skin is calm. To the tongue of Noah, wave: Another wave, like the wrinkles of the day

Verse 6

My days are light. My days are good, I have
hastened to go. I have woven. I have woven quickly, and so Hezekiah said: "I have kept my life as a weaver" (Isaiah 33:12).

:Without hope. I don't hope for the best.

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Verse 7

:My eyes will not return. After death. And here Job was a pagan in the resurrection of the dead.

Verse 8

:You will not spare me. No eye will ever see me again that desires to see me after your
eyes have closed over me and I am not. To the Holy One, blessed be He, he speaks: Why did you have to wound me and oppress me with torment? ! The world is one, your eyes are upon me, and I am not in

Verse 9

Verse 10

Verse 11

Nor will I restrain my mouth. Woe to you, and you will not cease from me, Nor will I forbid speech from shouting about your deeds.

Verse 12

!?I am the sea. You have set a watch over me, if
you will. A great fish that you have tied in the waves of the sea, that you may set a watch over me. This devil, to guard me, !? that my soul may not go out

Verse 13

:He will take my bed from me. The night's bed will suffer a little in my affliction, and I will eat to prevent my bed from being broken.

Verse 14

Verse 15

Death is my strength. Death I choose rather than the loss of these limbs.

Verse 16

: I am tired. In my life, how fleetingly I will not live forever: I am
empty. From evil to me, how vain and fleeting my days are.

Verse 17

:That you may magnify him. You may pour out your heart to him, to inspect his deeds every morning, and to examine every moment.

Verse 18

Verse 19

How much. For a long time, Asher will not deliver me from me, as it is (Exodus 5:9) "And let him not deliver me with lying words," and so it is (Job 14:6) "He has delivered me from my mouth and is gone": I
have swallowed my mouth. Like swallowing my mouth

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Verse 20

:To hurt you. When a man hurts in the time of his anger, and all his deeds are stirred up against him, his enmity (his duty) is: And it shall be upon me for a night. This is one of the arks of the tabernacle, the inscription, and they are the correction of the scribes

Verse 21

?And why do you not bear my sin? And what is this thing, that you do not bear my sin: and you have despised me. You will seek me and not find me.

Chapter 8

Verse 1

Verse 2

(Answer from Bildad): And a mighty spirit. A spirit of words
:Great. To speak a lot

Verse 3

:God perverts judgment. The Lord is a source of revelation, and his counsel is to change the language of the world.

Verse 4

:And he sent them by the hand of Pishaam. By the hand of Pishaam, (the Pishaam) he was made a messenger to lead them.

Verse 5

:If you become black and ugly, your reputation will be destroyed.

Verse 6

:And he will make your righteousness perfect and perfect.

Verse 7

:And your head will be a thorn. Your head will be a thorn, according to your back, which will go very wrong.

Verse 8

:For the first generation. For the first generation, as it is said, "As we ask in the days of old" (Deuteronomy 4:30): And they were established. Prepared and prepared to stand on the statutes of their fathers.

Verse 9

Verse 10

Verse 11

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He will be proud. This is what they will say: The proud is not great except when the egg is wet with its waters and its juices. :Bita Marishk Balaz

Verse 12

:In his father. In his mother and in his father's womb.
: It will not be plucked. It will not be broken or severed, as in "And you shall pluck it night and day" (Deuteronomy 23:22).
:And before me every straw shall dry up. Before every straw shall dry up, when the waters are dry and the egg is spoiled

Verse 13

:So all who forget God will rest. To prosper in his sixth hour, his law will be broken, until his time is fulfilled: and hope will be lost.
The end of the flatterer will be lost.

Verse 14

:Asher shall be cut off. He shall be cut off and his wealth shall be cut off,
and his confidence shall be his confidence. He shall reckon from his confidence, as it is (Job 3:24) "If I had put gold as my wealth". :Son: To cut off, as it is (Ezekiel 16:32) "As a little as a little" :And the house of
Achabish. That which is not established, shall be from his confidence

Verse 15

Verse 16

He is wet. He is strong and strong from his fate, before the time of his scorching heat comes upon him, which dries him up. And as for his breast, in the verse above (8:11), he speaks according to the matter, and
upon his garden his suckling will come forth. His suckling is the root of the suckling, or the branch of the young plant that grows in the year, as it is said: "The head of his sucklings is plucked off" (Ezekiel 17:22).

Verse 17

:They will entangle you. They will hold on to your branch and entangle you.
A house of stones. He will see a strong place, and he will build it for a fortress. And he will comfort the Persians and he will see a boundary: he will set it up, he will build it up to its boundary, and so it will be "a stronghold of their desire" (Psalm 127:30), and so it will be "a stronghold against a stronghold" (1 Kings 7:4). All this before his blow.

Verse 18

Pharaoh from his menu. And the name of the missing one is this. –And when they have swallowed him up. From his place :
:And he was in his place.
I have not seen you. There is nothing left of him, neither root nor branch, and his mountain is as it was not. His fall is not like the fall of the righteous; for the righteous fall and rise again (Proverbs 24:16), but this one falls and does not rise again.

Verse 19

:Behold, his way is crooked. The way of the wicked, the way of the crooked, and also his success, without hope of return.
"And from the dust they shall rise again. The sons of men, who were once black and dusty, shall rise again.
Another man shall rise to receive the greatness of this, when he was scorned, "and to the sinner is given matter and body" (Ecclesiastes 2:22). Therefore, consider this for yourself: If you were wicked, there would be no place for your fall, and if you were righteous, you would be: and so on."

Verse 20

Behold, God will not destroy you. And he will not deliver you into the hand of those who hate you, who do you evil, until he returns to have mercy on you: and he will fill your mouth with the law.

Chapter 9

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Verse 1

Verse 2

Verse 3

(Job's answer): To quarrel with him. To argue with him

Verse 4

:Wise heart. He is for strife :And
I will be strong. To break
through Whom did he harden? His heart and went away?! Pharaoh hardened and perished (Exodus 7:13, 8:15, 9:12), and so all the :hardships

Verse 5

:The one who destroys the mountains. The one who destroys them, as they destroyed Sodom (Genesis 19:25)
:And they will not know. Until they are turned upside down

Verse 6

He has provoked the earth. Look at him and tremble (Psalms 11:1-2).

Verse 7

: He said to the clay. To the sun: Be still (Joshua 10:12)! And he kept the king's word and it would not shine again.
And as against the stars he would close a curtain, and they would not shine.

Verse 8

The heavens are bent in vain. And angels were created on the second day, that you may not say: Michael stands in the north, :and Gabriel in the south, upon the depths of
the sea. Upon the heights of the sea. And of the work of the beginning it is said, that the waters under the heavens carried him up to the height: unto the height, and unto the depth.

Verse 9

:Cash and chemistry. They are lucky.
:And the chambers of Teman. To call a storm a tempest, as it is said, "From the chamber shall a storm come" (Job 37:9)

Verse 10

Verse 11

:Behold, he will pass away and be dead. I know that he will do whatever he pleases.
:He will pass by me. Before me, and I will not see him.

Verse 12

:He will snatch. He will strike suddenly, as in "He is like a thief who has taken refuge in an ambush" (Proverbs 23:28). To speak 'snatch' is

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Verse 13

:He will not turn his nose. From the fear (and righteousness of the
Lord) a man will be humbled. An army from on high will return to help Egypt. Egypt was called Rahab, as it is said,
"Therefore because of their pride, when they said, 'Who is the Lord and the body?' - I called her Rahab, they returned" (Isaiah
30:7) :)Exodus 5:2)

Verse 14

:Af. All residents

Verse 15

I will not answer. I will fear the mountains, a voice before him.
:To my judge. As to my judge

Verse 16

?I will not believe. I will not be able to believe because I fear him, because I will not fear him.

Verse 17

:I am a pillar of fire. My form is changed (SAA my form) before him who will
crush me. He will strike me, and "he will grind him to powder" (Deuteronomy 9:21) translated "and you will judge him" (translation:
Onkelos)
: Wounded. The blow that brings forth blood and saliva

Verse 18

:He will not let me. He will not let me rest to return my spirit to me.

Verse 19

is : –If by force, will you fight with him? If by force, he will be brave, behold, he
?And if in judgment. Who will be able to testify against me before him and to confirm my judgment?

Verse 20

:If I speak righteously, will he not condemn me? For fear will they hold my words back, and my mouth will be stiff.

Verse 21

:I am you. I know in myself that you are my refuge, and yet I do not know myself. Wherein shall I find rest?

Verse 22

?One is it. In the world, and about it I said, "You are six, and evil is it, it is a trap in its passage; and what is it?"

Verse 23

:If a fool. The tongue of Satan is a trap, and he will always try to deceive the righteous.
:To make clean. Shemit, to be mocked

Verse 24

:In the hand of the wicked. The
devil's sword: He covers the faces of his accusers. Who
discerns the truth? And if not, then. The truth of this matter, who is it that overwhelms the innocent?

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Verse 25

: And my days. With the thousand of innocents, they ran easier than me.

Verse 26

:Father. The name of a flowing river
:will fly. will bloom

Verse 27

My words are my sorrow: My
face. My anger:
And I am bound. I will be strengthened, as "the oppressor is a robber against the strong" (Amos 5:9)

Verse 28

:I will pour out all my sorrows. That they will not restrain me from crying out.
:I knew you wouldn't clean me. From me, from disturbing me

Verse 29

:Why is this a vain thing? To come to court

Verse 30

:Bubble. Cleanliness

Verse 31

:Baptize me in corruption. To be pure and free, as if to say: Then you will find in me much sin.

Verse 32

of In judgment. In the words of Tochchot. Judgment uses three kinds of language: its beginning is the determination of matters, its conclusion is the passing judgment, and its end is the imposition of punishment and the collection of debt. And sometimes the one who reads it writes by the name of its beginning, and sometimes by the name of its conclusion, and sometimes by the name of its end.

Verse 33

:Mokhicha. Rabbi Balazs preaches, showing everyone his duty and righteousness: the hand
of his hand. The police are his terror and his confusion
:On his teeth. That the strong will not strengthen the weak.

Verse 34

Verse 35

:Because I am not like that. Therefore, I am sure that I will not be held accountable.

Chapter 10

Verse 1

My soul is consumed. My soul is consumed with the desire to keep me alive, and it is said, "And they shall be consumed before your eyes"
(Ezekiel 20:33).

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:I have left my Lord. I have suffered, to cry out and to receive, and I have not been able to praise Him and to deliver Him.

Verse 2

Verse 3

Good. Why do you oppress and rob the righteous of his righteousness, and do you follow the advice of the wicked and the scornful? Your deceit, to show them a mocking face.

Verse 4

Verse 5

?The chemistry of your days. To provoke him and to pursue him

Verse 6

Verse 7

:As you know. You know.

Verse 8

My anger. My work, my sorrow is as great as it is, I do not anger the little one (Sabbath rise:). And now your arms: one round

:And you swallowed me up. They are the ones who are swallowed up.

Verse 9

:Sit me down. Finally

Verse 10

:Like milk, you will nourish me. Like the drop of my birth

Verse 11

Verse 12

You have kept me in your care, you have set watchmen for me: you
have kept my spirit in my mother's womb, and so on.

Verse 13

:And you have hidden it in your heart. To swallow me up, as if (you) were not remembered: I
knew that this was with you. All is as it is explained, and you have not forgotten.

Verse 14

If I have sinned, you have kept me. You have given me your eyes to see the high places and to pass over your treasures. (And because of it) And because of me: you do not cleanse me, but you are a troublemaker over everything

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Verse 15

:Seven calumnies. I
have seen my condition. This is not a command, but a word: See my condition. Bednatz Balaz; Every hour I will say as much and seven days, as –He saw. As it is said in the verse, “And seven days” (Job 24:17): –And he saw, as it is said, “And he saw my affliction.”

Verse 16

And he will exalt himself like a lion, and will hunt me. And he will magnify himself in your eyes, to be your prey and a prey to your soul, as a lion: and you will hunt me, as if you had spread a trap for me, as if I were a mighty man.
:And you will return. From day to day
:You will be amazed at me. To be careful and to be amazed in judgment, to say "How wonderful" (Numbers 6:2)

Verse 17

:You are my witness. To witness the change of the sick and the
afflicted, and an army with me. Times are fixed for my torment; these are the days (Army A), and they return and are changed: two days are different from these, and three days are another time

Verse 18

:I will die and no eye will see me. I will die from the womb.

Verse 19

:Obal. I was a Levite.

Verse 20

Draw near to yourself – and be far from me. Draw near to yourself and be far from me, as it is said: “Draw near to yourself” (Isaiah 35:5).

Verse 21

:Before I go. While I am still alive and the time of my death has not come, give me rest and comfort.

Verse 22

:Ephipha. A word, darkness, as in "darkness and fatigue" (Amos 4:13) A picture. It is
and there is no order in it (where there is no order of man, as in the saying of the customs, where there is no place where light returns: Shelah is as darkness is)
:And it shall be as darkness. From the place of the darkness it shall return, as darkness it shall be.

Chapter 11

Verse 1

Verse 2

:) A horn:(He will not answer. Later, because of his many words

Verse 3

:In your hands. You asked a question from your heart.
:The dead will be silent. Sons of man

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Verse 4

: And he said. Blessed be the Holy One: It is right for you to take me, and I will be righteous in your sight.

Verse 5

Verse 6

:Mysteries of wisdom. And know, that you are two times as many as the law of Moses, which you have not kept,
as the law of Moses. As it is said, "If you are a thief in your neighbor" (Deuteronomy 24:10), (as it is said) the greater the law, the more he owes
you: in the words of your sins.

Verse 7

?The investigation of God will find. The hour of Sabur, the day of the resurrection of all things.

Verse 8

: The heights of heaven. A thing is as high as the heights of heaven, what will it do now? And wisdom is deep beyond asking.

Verse 9

:Measure. Midud Shelah (SA Midud Shelah), and here Midud is mentioned in the language of a man (who did not say Midudha)

Verse 10

:If he changes and closes. In torment whom he wills.
:And he gathered. All his household, to force him to shut up and be
silent for days and days. Where will they sit in their houses, to find fault with his actions? And if from before the judges, his:
Rabbis, so is his way

Verse 11

For he knows the days of judgment and fears iniquity and does not understand. They are those who do days and years, and it is like someone: they
do not understand (they understand), because they lengthen their nose.

Verse 12

:And a man is foolish. A fool, without heart, who does not understand his
way, will be deceived. He will buy a heart, to return to his Creator and to consider his works. A man who was like a wild animal
"learning from the wilderness" (Jeremiah 2:28), without
knowledge, will easily teach himself to be a new man, like the sons of men, and will correct his way is born.

Verse 13

:If you. You would have set your heart on another torment:And
spread out your hands to him. In supplication

Verse 14

And put away iniquity far from you, and let no wickedness dwell in your tents.

Verse 15

So then. If you were confident that you would turn your face away from a mother who would cause you to turn your face away from all
mother :) from
within you like that (and you would be strong. Strong, like the "rocks of the earth" (1 Samuel 2:8)

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Verse 16

:You will forget your labor. And all your labor will be forgotten. And
like water it will pass away. And it will disappear, so all the memory of your labor will be gone from you.

Verse 17

Luck and timing, as in "And my iron is like –And from the east of the sun there will be rust. What remains of the light of the sun will be rust for you.
an enemy against you" (Psalm 33:6). Another thing: Rust will arise as the light of rust will arise, as in the saying: There
will be a place of darkness brighter than the light of the noonday. This is what I have heard, but the first thing is not
seen :)
Flight. Your darkness will be like the morning. Another topic: Flight is translated as "the wings of the morning" (Job 3:9), because
if it were to refer to darkness, it would be said: 'flight', a noun in Hebrew, as is "flight" (Exodus 29:24), "rise" (Leviticus 22:37),
"rise" (Exodus 25:2), "sleep" (Psalm 112:4)

Verse 18

Verse 19

Verse 20

:And my eyes are wicked. Those
who hate you will be wise. They will look at your evil, but they will not attain it (their desire). And all the 'desires of the eyes' that
are in the holy language, this is the one who expects to see and does not attain it, as it is said: "And your eyes will see and
devour them and their
flesh" (Deuteronomy 28:11).
It is their hope and their hope. What they hope to see in you, it will be for their soul's destruction.

Chapter 12

Verse 1

Verse 2

:)Job's answer:(Wisdom is dead. When it dies, all wisdom dies with you, for all wisdom is in you. But

Verse 3

I also have a heart like yours. And who is not like him, whom the Holy One, blessed be He, has power to do His will: and
to whom the wicked are condemned? Are you not but as those who mock Me, and I (the Lord) am a mocker of His neighbor?

Verse 4

I will call upon the Holy One, blessed be He, and He will answer you from the sorrow of your jealousy. And what will He answer? To give His law is righteous: to the righteous
and the blameless. Peace be upon you.
:The righteous man is blameless. It is the poor who will answer him. I know that I am as you said, that

Verse 5

For contempt. The pit of Gehenna is ready for him who is content with his own conceit, saying, "Peace be with me" (Deuteronomy
29:18).

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Meeting planner : –That's right. It's time for the Shannans to be on regular dates.

Verse 6

I know that in the days of Ishmael, the tents of the sons of Kedar, who dwell in the tents of the wilderness, and they are robbers, of whom it was said, "The hand of a man is against all things" (Genesis 16:12).
And in safety. Peace is for those who provoke God, for to all who are afflicted he brings peace in his hand, whether good or evil.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

?Is not the ear tested by a word? And why do not those who hear know this? His work is as sweet as the palate tastes to eat.

Verse 12

: Sixty-six wisdom and body. To know that with him wisdom and body

Verse 13

Verse 14

Verse 15

And he will send them and they will overturn the earth. By sending them, as he did to the generation of Enosh, who flooded the whole world with a third of his wealth :) Mekhilta of the Rabbis of Ishmael and Jethro

Verse 16

:He is not a fool. The man who is a fool is
a fool. The devil is the one who is a fool.

Verse 17

They speak foolishly, they lead you in foolishness, as if they wanted to confuse and swallow up their wisdom, as it is said, "He who removes evil from the foolish" (Isaiah 55:15), "He who is brave in heart has become foolish" (Psalms 80:6). And as the foundation of the city is your strength, so is the way of the Hebrew language in Thebes Asher in “mishtalul” and “eshtalul” and he comes to speak in a tongue that is made and activated or activated, giving the first letter of the secret, tulul as it is “and he will be forgotten in the city” (Ecclesiastes 8:10), “and he will keep the laws of Omri” (Micah 6:16), “mish
"My people" (Exodus 9:17), "And the cup shall be established" (Ecclesiastes 12:5)
: To exult. To be foolish, to speak "exultation and foolishness" (Ecclesiastes 2:12)

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Verse 18

:The morals of kings are revealed. To remove morals from them, and their passage from kingship: And a girdle
shall be bound about their loins. At their beginning, when He desired them, He girded their loins, and quickened their strength to kingship.

Verse 19

Priests: Priests, such as "priest of Midian" (Exodus 3:1), "priest of On" (Genesis 1:1).

Verse 20

For the faithful. Even for the faithful, sometimes his lips are confused by the word of Sarah, like Abraham: "And he believed in the Lord" (Genesis 15:6), and finally he fails: "How could I know" (Genesis 15:8)

Verse 21

And the strong man's belt is loosed, and his belt is opened to show his strength, as it is (Psalms 119:19) "And to the strong man he will always gird it."
:Paths. Strong, as in "paths of strength" (Job 4:18); "paths of defenders" (Job 14:7)

Verse 22

Verse 23

He who rejoices over the nations and perishes them. Yeshua says: As the Egyptians did to Israel, when they captured Israel "before Baal Zephon" (Exodus 14:9), they were deceived and said: Know that we have cast them into the sea, as the Israelites were cut off, "Every firstborn son of the womb you shall cast out" (Exodus 1:22); and it was hard to see the fear of Baal Zephon, that they did not execute judgments in it at all. God of Egypt. And the place caused them to stumble, as if to tempt them. And this tongue is not a principle; 11, as it is "foolish" (Proverbs 20:1). But this principle is as if it were said on the right hand, "Follow me." Magdil, meaning "He who exalts with strength" (Job 37:23): He who exalts the nations and makes them successful, and their heart is proud of what he has achieved. And it was said, He will flatten many of them, to flatten them on the ground and to cover them.

Verse 24

:There is no way. There is no way.

Chapter 13

Verse 1

Verse 2

Verse 3

: Alas, I. I only wish to speak to him, and to argue with him I desire.

Verse 4

:Toffle of lies. Writers of lies

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All of you are idolaters. Every idol that is called by the tongue of God. And many of them have interpreted (a sick person). This is: the sinew of the sick, which has no healing, and they call it an idol.

Verse 5

Verse 6

: And quarrels. And strife.

Verse 7

:Do not speak evil. After Asher, when you come to quarrel, it is not good to speak evil and not to speak deceit. In passing, you will speak deceit, as in "Behold, I am your helper to God" (Job 33:6), "Hear me" (Exodus 33:11), and as in "Yela –And as it is said, “To the land I have spoken to them” (Deuteronomy 9:28) 14:14); "Will you contend with Baal?" (Judges 6:1). It is hard in my eyes for his blood to be like this, and it is against Korah (Numbers 17:5) – an example of "by the hand of Moses it was"

Verse 8

?His face will be lifted up. And why should he flatter you by showing you his face? If not, then you will be deceived by his deceit.

Verse 9

?It is better that he examine you. And you will be found to be liars.
?If he were to be circumcised in a man, you would circumcise him in him. Saying: For your glory we have made him a liar.

Verse 10

?He will surely punish you. Will he not tell you your slander!? Even in secret. And if in secret you stand before him in judgment, he will lift up his face to you, saying: There lift up your face to him.

Verse 11

Did you not take it? His height and his fear will satisfy you. And some say: You will burn him with fire, as it is "And they took them: David and his men" (2 Samuel 5:21), and as it is "the city's gate" (Judges 20:33).

Verse 12

Remember. We are likened to ashes. Remember, we are likened to ashes. You think you are like Abraham who said: "I am dust and ashes" (Genesis 18:27) to the backs of clay. Your backs are like dust. Your backs. Your backs are like dust, as it is "And I will make you a back" (Ezekiel 16:24).

Verse 13

And what will pass over me? What will pass over me because of my cry will pass over me, and do not consider what I need: to carry and to hold.

Verse 14

:My flesh is in my teeth. To torment me and force me into silence.
:And my soul is in my hands. To bring my soul to death in the agony of silence

Verse 15

Behold, he will kill me. If he kills me, I will not be separated from him, and I will always hope for him; therefore there is no rebellion: and he transgresses in my words.

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:My ways are good. And from my thoughts I have
walked in them: I will seek his face. To know what will save me.

Verse 16

He is also. And as I have paid with him, so he is also to me for salvation. And you will not find favor in his eyes:

:Because he did not flatter before him, he came. And this is what we say to them: "Because you did not speak to me aright" (Job 24:7)

Verse 17

Verse 18

I have judged. I have determined matters; I have arranged my arguments in my heart, what can I say?

Verse 19

: I will lie down and die. If I don't fight, I will lie down and die.

Verse 20

Do not make me a pillar. The law of the high places and the law of the low places. And if at one time I come to judgment, then from your face I will not hide. If in the law of the high places, I say: I have sinned, "He who covers his transgressions will not prosper, and the body" (Proverbs 28:13); and if in the law of the low places, I will not confess: a lying tongue covers the sin :)Psalms 22:1; (2) (SAA)

Verse 21

Your strength is far above me. Your strength, as Elihu said, "And my strength over you shall not be exalted" (Job 33:7). As if to say: Your hand, and it is hard for me to say, as if they did not use "strength" for evil, as if -and six put forth strength: for a garden, as "And my shelters are my strength" (Exodus 33:22)

Verse 22

Verse 23

Verse 24

:Hide your face. To see my upright ways.

Verse 25

:You will be scared. You will be scared.

Verse 26

:Bitter. You are a writer of refusals, and not the good things that I have done.

Verse 27

A great tree, with its branches, is the –Basad. In Aramaic, “Sadna basadnia yativ” (Pesachim 28.)
Assyrians' feet, and in Greek it is "Ashtok"

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You will imitate. You yourself imitate my transgressions: so this transgression, and so it is done. And as it is "from the lap of the earth" (Ezekiel 34:14); "and from the lap of the people" (Ezekiel 34:13). This is the foundation of the Apiquiol of Balaam; "Behold, in the hands of your laws" (Isaiah 44:16)

Verse 28

:And it will rot away. This body, which you will pursue, will rot and waste away, and there will be no honor in your pursuit.

Chapter 14

Verse 1

Verse 2

Verse 3

:Nevertheless. The foolish and the rotten
You have opened my eyes. To carefully
examine his sins: And I. You bring judgment on my sins.

Verse 4

Who will give a clean one? From the desert of a broken piece of cloth and the bed of a seed that is unclean. There is not one of them who is clean, who does not sin.

Verse 5

If his days are determined. If this is a reward, it is determined and measured for a certain and appointed day: until death comes,
and the number of his months is with you. Measured, and this law you have made, and it will not be fulfilled again in the world: in the payment of the last day

Verse 6

He will be cut off from his feet. He will be cut off from the days of his life, and he will be weary with pain, until he longs for the day of his death, like a hired hand who longs for the completion of his day's work. For his transgression is finished from the world: and the remnant of all the transgressors is cut off.

Verse 7

:That there is a tree of hope. That it may be replaced
:And you shall suckle him. As for his root, it shall not cease to be a branch.

Verse 8

Verse 9

And she reaped. She is a suckling, as "she sends forth her harvest unto the sea" (Psalm 50:12)
Planted. The word is called "planted," and its taste is as high as the sky, and its whole being is sprinkled with a little bit of water from the face of the Lord. The verse ends. Even the word "planted" (Isaiah 44:14) is

Verse 10

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Verse 11

:Water is gone from me, O sea. A river comes from the place of Shinar and goes forth from its source, it comes from its source from the sea.
:And the river. He who comes from there will be destroyed and dried up forever, as a man lies down and does not rise.

Verse 12

Verse 13

Verse 14

:All my days I will wish for a soldier. To live

Verse 15

:Call. A supplication is: Call to me and I will answer you to fulfill my word.
:You will be rich. You will be greedy.

Verse 16

:Why now. You are my friend. :My
steps. You are a writer
You will not guard. You will not wait for my sin to be broken, as "And his father guarded the word" (Genesis 37:11) waited for it to be fulfilled. And in the language of the Mishnah (Sanhedrin 33:): A man will not say to his friend, "Guard the tongue of the one who guards" - I am in the company of such and such a star. :

Verse 17

: Sealed in a girdle. Sealed and kept in a girdle in a garment, like silver and pearls, that it may not be lost: And
you will take care of my sins. You will be joined to my sins.

Verse 18

And woe to the mountain that shall fall. The mountain that shall fall, its height shall be cut down and made dust, and the hope of the doves shall be taken from it. And the image that shall be uprooted from its place, even it, shall be cut down to the tongue of the raven. Oh

Verse 19

:Stones. As water has eroded them in the past, it will always be washed
away. Its branches are washed away, like a stone, to turn it into dust and for something to grow in it, as when the harvest sprouts, the dust will turn its branches into stone: –That which has passed is like a
lost tree. : –And the hope of man. It is not so, but a sure thing.

Verse 20

:You will attack him. You will strengthen him and rape him with your attack, and he will go from the world.

Verse 21

:They shall be honored. They shall be honored with silver and gold, and he shall not know it: :And
they shall be afflicted. And they shall be deprived of all good, and he shall not understand it.

Verse 22

Machine Translated by Google

:But his flesh will burn upon him. A sharp knife is as sharp as a needle in living flesh (Shabbat 13:1)

Chapter 15

Verse 1

Verse 2

(From Eliphaz): The wise will answer with the knowledge of the spirit. He is astonished, and who is he that can answer with the knowledge of the spirit and lift up? The voice of the knowledge of the spirit is a lie and a lie.

Verse 3

He who is forced into a matter will not be harmed. To be forced into a matter that is not pleasant to him is not pleasant, as in "and he will be harmed in them" (1 Kings 1:2), and as in "he will be harmed in them" (Ecclesiastes 10:9), he will

Verse 4

:You are too. All who dwell in you, you are very wise, you will sow fear in the multitude of your words
and you will sow discord. As it is said, "As a drop of water is sown" (Job 30:27), and as it is said, "And wisdom will sow to you" (Job 15:8).

Verse 5

How can your sin tame you? Evil will force your mouth to speak such things, and you will be able to choose to speak naked.
:

Verse 6

Your mouth will judge you, and not me. As if to say: Set me down on my request, and your mouth will be found to judge you; how good it is for me: let your mouth judge you, and not me. And this is my request

Verse 7

The first man will be born. Before a man will be born? Is this the one who uses the tongue of a hawk, for your purpose is a point in snatching a door. And his advice: The first man created from the earth, born, who knows that all wisdom exists!? The commandments of the Creator

Verse 8

:And it shall be cut off. And it shall increase from the top to the bottom to come down upon you.

Verse 9

Verse 10

:Great. Many days since your father

Verse 11

The least of your comforts is to God. Since the Lord has been good to you until now for many days, and his word is good: Let him be with you in peace and in the land of
his grace: Let. The pleasant. And the tongue is active, and does not speak; and therefore it is half closed and half open.

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Verse 12

He will take you. He will teach you, as He “will descend like rain to take you” (Deuteronomy 23:2).
:Yirzmon. As Yirzmon is, so is Shimlah Shalmah (Exodus 22:8, 26)

Verse 13

Verse 14

What is man that he should be justified? What power is there, that he should be able to be justified against the Holy One? Blessed is He.

Verse 15

:And heaven. The host of heaven
:Remember. Declare. All that is said is clear.

Verse 16

:Af. All residents
:And we shall be consumed. We shall be abhorred and mixed up, and so "they shall all be consumed together" (Psalm 55:4)

Verse 17

Verse 18

The wealth of the wise will tell. And they will confess their transgression and not repeat their sin from their fathers. This is the wealth that I have seen, and behold, I will tell you. And what was my vision? Judah confessed and was not ashamed of the deed of Tamar (Genesis 38), Reuben? Judah confessed and was not ashamed of the deed of Bilhah (Genesis 33:22). And what was their reward?

Verse 19

To them alone was the land given. In return for this, Judah was justified in becoming a victorious kingdom, and they were taken from their inheritance: their portion, and were not driven out of their inheritance for their sin, after they had sworn (Deuteronomy 33:6) "May Reuben live and not die - and may no stranger pass among you. When Moses returned to bless them, as it was said (Deuteronomy 33:6) And this is for Judah." Another thing, and no stranger shall pass among you in the inheritance of the future generation until the division is made in the book of Ezekiel 40:1.

Verse 20

:All my days. The wicked man who does not turn from his sin and does not confess his transgression all his days
He is corrupt. And he groans over his security, that his evil may be repaid as soon as he acts. All the number of years that have been counted: to the oppressor. He is
corrupt: corrupt. To the tongue of flattery, and I have not heard

Verse 21

:A voice of fear in his ears. Saying: The time has come for my
reward: in peace. And when he is in peace, then the robber will come.

Verse 22

:And he prepared himself for the sword. And he prepared himself for the sword and for the famine, to wander for bread wherever he could find it.

Verse 23

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:He is a wanderer. As the saying goes: It is safe for a
wanderer to know. He is truly
As it is said: "He who comes with his hand" (Genesis 24:14).

Verse 24

:You will attack him. The rock will strengthen itself against
him and you will rape him like a future king for decoration. I did not find his imagination. And it is said that the letters of the first letter are Ashkenaz and Diphath (1 Chronicles 1:1-21), as are Ashkenaz and Riphath in the Torah (Genesis 10:3), as are Lachidod, as are its letters (Genesis 10:6); and so are Kittim and Dudanim (Genesis 10:4). Even so, here is the king's name, which he is about to pronounce in the sixth letter of Gehenna; and he is Sennacherib, whom the prophet prophesied On him, "As his days are diligent, diligent, to burn up the fire of
SAI (fire) – (Isaiah 10:16); and similarly, “the friends of fire shall be burned” (Job 4:11) : “with fire” (Job 4:11), if with flames (Job 4:13)

Verse 25

Verse 26

:He will run to him. He will run to the Creator on high and erect like a bull to anger him with the
thick back of his shields. In the strength of his power, the back of his tongue is high, as it is "And he will build me up for you" (Ezekiel 16:24)

Verse 27

A pima on a keel. She made a mouth on the haltzim, whose milk and fat were wrapped around its keel, and it was visible: as if it were a pima.
The verse "And the opening was two mouths" (1 Samuel 13:21), this is the lemma of the shel nephahim, which means: six mouths of the multitude, and the opening was called the mouth of the pima.

Verse 28

:And cities shall dwell together. So is the way of the proud: they build ruins for their own name.

Verse 29

:And his army shall not stand. It shall not stand for many days, nor
shall it be shaken. His counsel shall not be shaken; as it is said, "And they shall be shaken after the slaughter" (1 Samuel 8:3), which is interpreted: "And they shall be shaken"; even so it shall not be shaken from heaven to earth. From them. The gift of their desire and the summons of their calculation, and it is the two chests: from them
From. You prepared them, as it is written, "And the king commanded them" (Daniel 1:5). And similarly, "she opened her mouth" in the translation
"I will reveal the truth" (1 Samuel 13:21), and "I will be silent" (Isaiah 33:7) for a while. This is seen by my eyes, and comfort helps me. Another word: from the word. To speak "your heart is like a trap" (Isaiah 33:1), and the noun is "a secret foundation that will fall." To speak "a complete lie": it will not lean to the ground. To be idle, to cut a furrow

Verse 30

:And torment. From the world
that is evil – by the spirit of his mouth. A curse rules the world, and this is called a curse. And there are six solutions: by the spirit of his mouth: to speak evil

Verse 31

Do not believe. He who is as good as a sheep will be misled, for as good as his reward will be, and he will be saved, as it is written, "And upon the reward" (Ruth 4:7).

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Verse 32

In no time. His law will stand firm in its fullness, from greatness and from prosperity, as it says, "And they filled it in forty days" (Genesis 50:3). It is explained: "And they completed it" (Onkelos translation)
:And its fold. The fold of its wings, all the wings of an elk resemble a fold

Verse 33

Verse 34

Verse 35

:The pregnant woman has labored and gives birth to iniquity. She has done evil, and they will pay the price of childbirth
by the pregnancy:
Prepare. Order: Deceit. Their desire will turn to deceit for them.

Chapter 16

Verse 1

Verse 2

Verse 3

Job's answer: He will make you run. He will make your mouth hairy to think of things that are fast on their faces.

Verse 4

:As I will speak. As I know how to speak.
If your soul were in pain, I would also be a companion to you in a word, and I would turn my head against you in your cry, and I would strengthen you with my mouth, saying: Be strong, be courageous, and stand firm in your suffering, as if you were saying to me:

Verse 5

And my lips moved. I will move and receive now and cry out, then it will be dark and I will not cry out and move no more, but now:

Verse 6

: If I speak and speak

Verse 7

Silence. To the tongue is silence, as "they were astonished" (Isaiah 33:5), and as "heavens were silenced" (Jeremiah 2:12).

Verse 8

:And she has gathered me together as a witness. She has gathered me together and made me gloomy in the path of a witness, who has remained as a witness against my iniquity to make me crazy.

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Verse 9

:Crush. Satan is the crusade. :He
will be polished. He will be sharpened, as "Lotus polishes every plow and tiller" (Genesis 4:22)

Verse 10

:They opened their mouths against me. Opened, as it were, "and opened her mouth" (Isaiah 5:14)
They will be filled. They will gather, and the multitude will be likened to the place: “Call your followers full” (Jeremiah 12:6), – “Asher
will be called upon because there are no shepherds” (Isaiah 30:4). And it does not differ from its language, as all ‘full’ means ‘gathered’

Verse 11

:He will shut me up to the wicked. The Holy One, blessed be He, will shut me up to the wicked, to mock me.
And he will tear me at the hands of the wicked. He will tear me apart with his comforts and deliver me to the wicked, who will only tease me.
Another thing: He will tear me apart as he pleases, to speak my pleasure and comforts.

Verse 12

:And he made me tremble. He is a wicked man, with a broken
tongue and he has broken me. With a broken tongue, he has broken into many pieces with a great blow, as in "And I will break a man
against his brother" (Jeremiah 13:14), "And your pillars will be broken against the rock" (Psalm 133:9)

Verse 13

: Many. Moreh half of it, as in "many bows" (Genesis 21:20)
:My bitterness. My bitterness

Verse 14

Verse 15

:Scab. A dry blow and the raising of the scab, and according to the Mishnah (Rosh Hashanah 27:): and his standing on his scab
To speak shamefully – and I will be disgraced. And I will be disgraced and condemned, as in “and they will be disgraced in her” (Judges 19:25)
and I will be disgraced, as in “it is a disgrace to my soul” (Lamentations 3:11)
: Horns. Ziv, to speak "and horns from his hand" (Habakkuk 3:4)

Verse 16

They became bitter. They became wrinkled, as "the sons of her womb became bitter" in the language of the Mishnah (Holin No:); and so "my
womb became bitter" (Lamentations 1:20)
:Photography. Darkness from the heat of my weeping and tears

Verse 17

And my prayer was accepted. I did not curse my friend, nor did I do him any harm.

Verse 18

:And let there be no place. On earth to swallow it I cried out, that it might ascend to heaven.

Verse 19

:Behold, my witness is in heaven. My Maker knows my ways.

Verse 20

Machine Translated by Google

: Leak. Tears and tears, a leaking tongue

Verse 21

And he shall contend with a man. And the Levite shall do this for me, that he may give me a place to contend with a man with God, to settle the two quarrels: a man's quarrel with his neighbor, and a man's quarrel with his neighbor.

Verse 22

:Because years and body. The limits are from the number of the days of my life
: He will come. He will arrive, and then I will go away and not return to my tent.

Chapter 17

Verse 1

:They were shaken. They were shaken, as in "they were shaken" (Job 6:17)
:Graves for me. I am preparing for the grave.

Verse 2

If not. If not, then the wicked men of Adam would have been with me in my consolation, to mock me with their tongues – and in their rebellion. As it is written, “And they rebelled against me” (Ezekiel 20:8), “You would have rebelled” (Deuteronomy 9:7): in your jealousy.
:My eyes are closed. My eyes and my heart and my thoughts rest in them.

Verse 3

:Shima Na. The Creator
:Guarantee me. In a fist, to be forced together. As for who is this, he will be thrown into my hands and he will be well.

Verse 4

:Because their hearts are full of wisdom. Therefore they will not exalt your praise above their hands.

Verse 5

To divide, he will say. To divide, he will say, each one of them to his neighbor, and this will come to them: the eyes of his children: a gift

Verse 6

: And Tophet. As "Tophet" (Isaiah 5:12) : Before. I
am the seed of creation.

Verse 7

:And my creations. Limbs in which I was created

Verse 8

:They will be used. They
will be amazed: and they will be clean. If there is a righteous man who hears these flattering
words, he will be aroused. To quarrel with you

Verse 9

Machine Translated by Google

:And he took hold. Every righteous man's way to stand against a band of flatterers.

Verse 10

: And woe to them all. I tell you, turn back now and come now.
:And I will not find wisdom in you. Why do you bring up mockery against my acceptance?

Verse 11

: My days and my body. Behold, the days of my goodness, which I have spent in them,
are past: my days. When my days were spent in
goodness, the heirs of my heart were cut off. The thoughts of my heart, my heirs, were in my heart, saying to me, "Inherit goodness through
me: my ways."

Verse 12

Night and day they will be put to death. These virgins are turned against me night and day, because the misery of the virgins does not
sleep: At night, as if the sun were –The light is near. And it is short for me, from the tribulations of the darkness of night. The light is near. coming, it seemed to me - an hour from the nearness of the day's light, and it was shortened and passed away; As "this city is near" (Genesis 19:20), it is settled near a new one; and as "the sound of the wicked is near" (Job 20:5), and as "new ones are near: they come" (Deuteronomy 23:17)

Verse 13

If I hope, I will ask. As it is said, "If its waters are cut off" (Job 14:5), as it is said: Later I will hope: if my house is cut off, I will make my bed in
darkness. When I lie down, I will be buried in the grave.

Verse 14

To the corruption of my calling, my father, you have come. To complain about him for many days, as if he were my father, after this my silence
:she

Verse 15

?And where is my hope? And you, why are you silent? And when will you be left to run to me?

Verse 16

: By the hand of Sheol you will be reduced. Those are the limbs that will descend to Sheol, that will lie alone on the dust of the earth.
:Nahhat. Melonan, to say "And the Spirit rested upon them" (Numbers 11:22)

Chapter 18

Verse 1

Verse 2

(Answer from Beldad): End.
:Understand. Be silent to understand and hear what we are saying.

Verse 3

We have been burying it in your eyes. We have been considered burying it in your eyes. And there is no foundation in the ark, this is my eloquence, as "the Philistines have been burying it," the Sheel translation is "the Philistines have been burying it" (Genesis 22:15). Six commentators

Machine Translated by Google

The tongue is unclean, and error is in their hand, for they have thus made the box two-tongued, one in the foundation and one: in the use of the rabbinical shekel.

Verse 4

:A devourer of his own soul. Returning to Job. To you I say, the devourer and the one who wounds his own soul with his nose and his anger?
For your sake. For your righteousness the earth will leave the judgment of its own land.
:And He will remove the form. He will be created (from His place) from His knowledge and from His measure.

Verse 5

:Also. Now, according to your cry, this will be for generations.
:The light of the wicked will make you know. He will jump from his place. He will turn. He will be silent.

Verse 6

Verse 7

:They will be created. The steps of his power will be short.
:And you will cast him out. From above you will take counsel, but it will not stand.

Verse 8

:Ki and Gov. The end of Asher sent the net with his feet, (sent him) to walk on the net and to catch
:And he will walk on a net. He is a net; every net is made like a net, and he is Caiaphas, who breaks the heads of the women.

Verse 9

:He holds. He holds it by the heel of a can.

Verse 10

:Tomon Borets. under his feet
:His rope. His trap rope, which he will be caught in:
and his trap. A trap is on his path, as they that hide a rope in a snare for birds.

Verse 11

:Balahat. Devils: And
they will crush him at his feet. (They will crush him) They will strike him on the ground

Verse 12

:Onu. Benu (Genesis 40:3)
:To his wife (Genesis 2:21)

Verse 13

His sons and his daughters – he will eat them with his own hands. And he will eat all the animals with
his own hands: the firstborn of death. The firstborn of death, as it is said, “I will give him the firstborn” (Psalm 55:28).

Verse 14

:He will be cut off from his tent. From his
trust: From his security. He who remains secure in him, (from his security) from the security of his peace, he who remains secure in him
:And she will prepare him. And she will prepare him and send him (from her) to the grave of the king of demons

Verse 15

Machine Translated by Google

:Dwell in his tent a widow :
from his side. (That he may not be left) Death's night, and brimstone shall fall upon his bed.

Verse 16

Verse 17

Verse 18

:They will be cast out. From heaven

Verse 19

:grandson. grandson

Verse 20

:They breathed their last. They were astonished at the sound of

Verse 21

:Those are the dwellings of injustice. This is their end.

Chapter 19

Verse 1

Verse 2

(Job's Answer): To mark. To speak "to mark" (Proverbs 14:13)

Verse 3

:Ten times. Ten horsemen have come so far.

:You will be known to me. You will be known to me.

Verse 4

:I will hang you. I am the one who takes the blows on my sword.

Verse 5

If we believe, you will add to my suffering, and you will heap up my disgrace upon me, and you will heap up my disgrace upon my face.

Verse 6

Machine Translated by Google

Verse 7

:I will cry out. On the fifth day, and I will not answer.

Verse 8

Verse 9

Verse 10

:And he went. To a barren tongue

Verse 11

Verse 12

:And they shall be cut off. To speak "misala" (Isaiah 11:16)

Verse 13

:Ach Zaru. To speak "cruelly" (Job 30:21)

Verse 14

Verse 15

Verse 16

Verse 17

:To the sons of my womb. To those whom I have raised in my house, as if they were my sons.

Verse 18

The wicked are angry with me. I am despised in the eyes of the young men, and all who dwell in the eyes of the wise men.

Verse 19

Verse 20

:My own flesh is a thorn. He has eaten me up like a weed, my
flesh is as thick as the skin of my teeth. All my flesh is shriveled up with scurf and scabs, outside the teeth of his teeth.

Verse 21

Machine Translated by Google

Verse 22

Verse 23

Verse 24

A spear of iron. They shall hew it with a chisel, and afterward they shall pass lead over them, to give the letters a black appearance, to make them known; and so a way shall be laid out like a stone. And a spear of lead shall not be prepared for the horseman, because it is a mountain of stone: in the name of the Lord is

Verse 25

And I know that my Redeemer liveth. And this is the return of the Lord: Ye shall persecute me, and I know that my Redeemer liveth to deliver, and he shall arise and stand: and
the latter shall stand upon the dust. For after that all the dust shall be consumed, he shall stand last.
:will be established. will be established

Verse 26

And after this my skin was cut off. And they did not set their heart on my Redeemer, but after the stroke of my skin they were cut off and called the curse and the persecution that I said, which is to me as a thorn and a thorn in my skin. As it is said, "And the thickets of the forest were cut off" (Isaiah
10:33) and "And my message. I see judgments."
:God. To speak judgment and torment

Verse 27

Verse 28

When you say, "Why are you persecuted?" As in "When you say in your heart" (Deuteronomy 7:17), which is used for the tongue? A dilemma. As in saying: "And you will drink it, we will give you to mourn for mercy," and saying: "Why are you persecuted?"
And the root of a matter. What is found in it? This good thing will never ascend in your heart! The root of a matter on what? It stands

Verse 29

:Why is it hot? You who magnify the sin that brings the sword to my hands.
–For the sake of knowledge. And you will understand the secret of the calamity that comes upon the wicked. And there is a saying: It is written in the book of Judges, as there are three judgments in the world, as "I restored Deborah" (Judges 5:7). Thus I saw in Tanhuma: Tanhuma, Mishpatim 3)

Chapter 20

Verse 1

Verse 2

Machine Translated by Google

(Answer from the trumpet): My lips are filled with tears. My thoughts are filled with tears, and my mouth is tormented, and in the midst of me I am silent and silent, and you have put my silences in me, my lips are filled with tears. I hear from you my words, my words, when you say:
Speak to me, and therefore the word of the Spirit will answer me from my understanding,
to your remembrance: my senses. My silence, as it is "time" "To feel" (Ecclesiastes 3:7)

Verse 3

Verse 4

?This. Theme: Do you know the measure that goes before all generations from me to you?

Verse 5

:Because the wicked have made a noise. All the days of my life are near, and I will not stand for long.
:And the joy of flattery is still calm. In a short time it will be spent.

Verse 6

:Shia. His height

Verse 7

:Like a lamb. A lamb is a sheep.

Verse 8

:And they will not find him. They will know him.

Verse 9

You saw him.

Verse 10

:His sons will be poor. This is what was said about the men of Sodom, because they were robbers and cruel to the poor.
:And his hands are folded. His palms are folded.
:Yes. Try it.

Verse 11

:His strength is full of his knowledge. The strength of his youth
And you shall lie down with him in the dust. For death shall be with him in his strength.

Verse 12

If you sweeten it. So is the snare of the wicked: If you sweeten evil in his mouth, and he does not see it, now is the time for it to begin, :
he will hide it under his tongue, until the time comes for it to prosper.

Verse 13

Verse 14

:He was warmed by his presence. On the day of his death, he turned into bitter temptations.

Verse 15

Machine Translated by Google

:Army. Supply

Verse 16

:Ephesus. Nahash Sharaf

Verse 17

:In the branches of the rivers of Nahali. The Garden of Eden, repaired like a hedge and a hedge.

Verse 18

:Messib Yaga. The plunder that
plunders :Like a force, its value is like a force. When its value is like a "force", great possessions, then it will bring it loss
And he will not rise. See, and so "he will rise" (Psalms 20:12) and so "he will rise" (1 Chronicles 16:33) :three times alternate

Verse 19

When he scattered the poor, he left the poor and was troubled by the world and went away, and they: returned and gathered from him his spoils when it happened to them – when he
scattered. when he scattered; as it is "when it happened to them that a word came to me" (Exodus 18:16)

Verse 20

For he does not know. His belly is from the world of his possessions, his belly says continually: Plunder and bring it to fill me! And therefore in his love. In the flesh of my beauty his
loveliness: he will not be ashamed. For he is afraid and goes, and his likeness "and melts as his love does" (Psalm 39:12)

Verse 21

:There is nothing left to eat. There is nothing left of his food to distribute to the
poor, so his goodness will not be fulfilled. He will not prosper, as "they shall not be healed in their ways" (Psalm 10:5). And the people of Sodom speak, whose eyes are troubled with their enemies, as it is written about Sodom, "The seven days of bread and flesh, and the hand of the poor and needy she did not strengthen" (Ezekiel 16:5). And her multitudes interpreted (Sanhedrin 2:1): There is no one left to eat. The disciples of the wise did not remain on We have sent him, as it is written: "And in the remnant of the house of the Lord calleth" (Joel 3:5).

Verse 22

:They poured out their hearts in fullness. When their hearts are filled with desire, then will they be created. Trouble will come upon them.
Provide. In the same way, as translated: "As Gamaliah provided" (Onkelos in Genesis 24:22), "And it was found: for them" (Numbers 11:22): "Sufficient" (Onkelos translation): "Every hand that labors shall bring it. You
shall strengthen it and strengthen the hand of the poor."

Verse 23

It will be for the filling of his belly that he will send forth a fury from his nose. The fury of his nose will be for the filling of his belly.
And this is not: to curse, but to prophesy, and it will come:
and it will rain upon him. The Holy One, blessed be He.
In his anger, his anger rained down fire and brimstone (Psalm 11:6), as it is said: "And the Lord rained upon Sodom and Gog" (Genesis 19:24).

Verse 24

Replace it. The halves that the bow throws will replace its body from one side to the other. In another language: : Replace it,
as it replaces (advances) a bow of brass

Verse 25

Machine Translated by Google

:Pull out. The one who pulls out the kisser

:And he went out. The kiss

:From the midst of you shall
come forth a city of glory - and a barak. Flanders is called Balak, as it is "and for his sake shall be a barak" (Ezekiel 21:15): From his bitterness shall he walk. From his bitterness shall he walk, and from there shall he be a terror and a fear upon the wicked.

Verse 26

:For his treasures. For the treasures of the treasures of the treasures:
He shall not be consumed. The treasures
of hell shall be evil to him that remaineth in his tent. Evil shall come upon him that remaineth in his tent. The whole affair is in the men of Sodom: Genesis 19:1
The one who remains in his tent will be destroyed. Even Lot, who escaped from them, suffered disaster for his tent; this is his wife, who was a saltmonger (Genesis 19:22). Thus I found in the midrash of Rabbi Tanhuma (Tanhuma, and Ya'ara 7).

Verse 27

:From the beginning. To the tongue of an enemy, rise up as a counterweight.

Verse 28

:Yigel. To speak of exile.
Carpenters. His treasures will be given to plunder and plunder, just as "waters that are poured out on the land" (Micah 1:4).

Verse 29

Say it from above. The saying is above the place. Say it to the male tongue, from the phrase "words of the ear" to the female tongue, from the phrase "pure sayings" – (Psalms 5:2); "His saying" (Psalms 157:15) :) Psalms 12:7)

Chapter 21

Verse 1

Verse 2

(Job's answer): And this shall be your comfort. In that you will listen and obey me, this shall be my comfort: you will be comforted.

Verse 3

:Shaoni. Siblonii

Verse 4

I am a man's anointed. Why do you stand at my cry? And who am I to a man, as my anointed, that my voice should be heard? ?And if my spirit is not shortened, to cry out to me from affliction

Verse 5

:Turn to me. Listen and
be amazed at my words.
:And put his hand over his mouth. That you may not know how to sit down

Verse 6

Machine Translated by Google

!?And if I remembered. The word that I desired to say, Because of the wicked they shall live:
-And I was afraid. I saw that the wicked of the generation of the wicked were destroyed, even the mighty man of war (Genesis 6:14)

Verse 7

Verse 8

Verse 9

:Shalom from fear. That there was no harm in the Sultan's reign there

Verse 10

:A bull is a male. The female
And he shall not commit adultery. He shall not shoot in her a seed of impurity, which shall return and be expelled from her body without conception. All the tongues are a year old: abomination is a discharge (fornication), and so – an abomination is a discharge; and so is the tongue of His anointing was poured out, and it was as if he had not been anointed – "For there is a repugnance to the shield of the mighty" (2 Samuel 1:21) with oil; as if he had been a footman to anoint a leathern shield, as if he had polished and polished the spear and the lance of the battle: in it; and he was like "the anointed one for the shield" (Isaiah 21:5): his heifer
poured out. At the time she gave birth to a calf :And
you shall not be deceived. Without time

Verse 11

They will send him away like a flock of sheep, and his body will be like a cow. At the time of his birth, he would go and dance with his hand; and if he hurt someone, they would fight with him. And his mother would say to him: Bring me some books, and I will make you a king! (Genesis Haggadah) To you: And light the lamp for me! (Genesis Rabbah to him:1)

Verse 12

They will be carried. He will be a bearer of the voice of music with tambourine and harp. An organ is nothing but a tongue that is worn out, by the name of: the organs; Ashbeimnat Balaaz. Thus have I heard.

Verse 13

And in the calm of the night he asked for his wife. When the day of his death arrived, he would die within an hour, in peace without torment.
:He will descend. They will descend, and in translation: "he will land"

Verse 14

Verse 15

And what is the use? What pleasure does He have for us, that we should be hurt by Him? We do not cry out, even for a drop of rain, for "fire shall come up from the earth" (Genesis 2:6).

Verse 16

?They do not have good in their hands. In Tamiya: And therefore all their good is not in their hands.
:And the counsel of the wicked is far from me. Job glorified himself, he feared them, and would not sleep with them.

Verse 17

Machine Translated by Google

How long will the wicked live? How long will this time last? And he returned: And cursed them: The wicked will know you, and the body: ropes. The fate that was shown to them

Verse 18

Verse 19

God will give his children a place to rest. In the temple: And how long will it be? This dwelling place will be wicked all its days, and it will be a refuge for its children, to meet them and its wickedness will be given to the Holy One in –In peace and death in peace, and what!? Let them pay homage to Him and know. Praise be to the Holy One, blessed be He, who will pay homage to the wicked, his own fullness, and he will understand: that the wicked will do

Verse 20

His eyes will see his hand. He broke it, and I cannot find an analogy for it in the Torah, because according to the meaning of the verse it appears to be broken, and therefore the majority does not find an analogy for it. (His hand. In the language of Ido, the letter A is replaced by: in KAF)

Verse 21

What did they want in his house after him and the number of his months was cut off? Why did he fear, that he should be a priest of Balaam, and desire in his house after his death, to worry with his life about the coming calamity that would come upon them, after the number of his months had been gathered and consumed before the evil that had secured their place "and his days were a hundred and ten years:" (Genesis 6:3)? This is he of whom I said to you: "Turn to me "And they called" (Job 21:5)

Verse 22

?The devil will teach you knowledge. Is there one of you who is under the devil, who will teach you knowledge, what is this measure? And he will judge the wicked. As I am, so will the righteous and the upright; he will punish and judge and be delivered from them, as it is said in Noah and Mitshua in the saga of Chaldea (Sanhedrin now, as if to say: Do I need to teach him knowledge to judge truly? -Take. Take:). To another language: Shall he not teach?
He himself knows that he is a stranger! But he will judge high things in his height and in his greatness, and he will not be quick to judge. This is what I have heard, and it is not the first time.

Verse 23

:This. The evil one
:Death. He was punished for his innocence, for the appearance of his completeness, he did not lack
ÿ:ÿÿÿÿÿ. As in "ÿÿÿÿÿ" (Jeremiah 48:11)

Verse 24

Milking – his udders are full of milk. The language of the Mishnah is (Menachot Po.): "They are gathered together in the house of the linen" The olives and the fat are rounded and gathered together in it, so that it may be prepared as if it were gathered in the house of the linen; and the vessel in which they are gathered together, so that the fat may be gathered together in it, is called "Ma'tan". Here too: His milk: and his fat and his fat are called his bowls

Verse 25

:And this is death in a bitter soul. The high and holy ones to him, he will repay from their hand

Verse 26

They will lie down together in the dust. And after death there is no difference between the good and the bad. As it is, so it is: They will lie down together in the dust.

Verse 27

Machine Translated by Google

You will encourage him to think evil - I know your thoughts. And the plots that are against me will be multiplied. :

Verse 28

Why do you say and do? In the path of evil you have come to me and you say: Look, where is the house of this one, that he may be generous, and where is the tent and dwellings of the wicked? As if to say: As he is, so are they, in his wickedness his house is destroyed :)And why do you trust in your peace)

Verse 29

:Did you not ask and go? All this you are casting aspersions on me.
And you. Once you have known Him, you will not be alienated from Him forever, as it is written, "And He became alienated from them" (Genesis 24:7).

Verse 30

For every day. They said to you, "I will strengthen you for the day when the evil one will be darkened, the wicked one will be prevented and darkened from evil, and I will keep you for the day of –The decree is certain. As it is said, “My darkness is like a cloud in the day of trouble” (Job 38:23). darkness and gloom: to inform you until the day of battle and war."

Verse 31

Who can declare his ways to his face? Who is the great king who can declare his ways to his face? And they will not fear him! How great is he! This holy one, blessed is he, who has done
?When will it be paid? And who will pay for its sin?

Verse 32

:And he shall be buried in the graves of Jubilee. The end of Jubilee shall be
in the grave, and upon Gadish shall he be sought. When he is buried in the fields of the Gadish.) And upon Gadish shall he be sought. They shall judge him for not keeping the commandments of the sheikhs in the field, for gathering forgetfulness and shame, and the remnant of the commandments of the leaders: in the Omer and in Gadish; And therefore they were diligent and hastened upon him the punishments of the Lord, the Almighty.

Verse 33

:Rigby. Blasz Blasz
"And before him there is no number. For those who seek his way are numbered. All these plots will be against me." (Job 21:27)

Verse 34

And you, my comfort, are in vain. After your return, the return of wisdom is forgotten and lost from you; and your return will not remain in your hand but the return of Maal. Maal. That is the word, that is why it is said: He took a little, and tasted it from the top. Thus I have heard.

Chapter 22

Verse 1

Verse 2

(From Eliphaz): Will a man be a man? For the need and for the pleasure of the Creator, Joel is a man and a delight, as is the tongue of Haniya, as it is “And it was he who made him a man” – he will teach knowledge to the children, and wisdom? The first one will be a man, I will make him a man” (Numbers 22:30). And also for thetongue of learning, as it is “Behold, – (1 Kings 1:2); And the first tongue shall be prepared to be loosed, to be taught: For what good is it that is created, and for what need is a man taught, as a rich man is taught? Wisdom

Machine Translated by Google

Verse 3

He desired my side. As it is said, "What desire doth he have in his house after him?" (Job 21:21)? Pleasure and comfort, if you justify your deeds by arguing before him, he will come with you to argue your words.
?And if it is done. His wealth, if you give your ways

Verse 4

?Your fear will defeat you. Or if a fear that fears you will come and fight with you

Verse 5

: No. It is known that your evil is great.

Verse 6

Verse 7

Verse 8

And the earth is a man's land. And how great is the fire that thou hast made, that thou shalt inherit the earth? Is it a dream? To be established.
: He will dwell in it. He will dwell in it, as it is said, "And he will dwell in the sanctuary" (Deuteronomy 1:30).

Verse 9

Verse 10

Verse 11

:Oh, you will not see darkness. As the saying goes: You will not give your eyes and your confidence in power, to say

Verse 12

:God is not high above the heavens. And He will not stoop to see
and see the head of the stars, how they are lifted up. Just as "He saw my affliction" at the end of the fifth torment (Job 10:15), :as
it is said: And You set Your eye on the head of the stars, how they are lifted up. And in the way You said

Verse 13

What does God know? In the work of darkness
:The fog will judge. Will this darkness see and judge? Here

Verse 14

:Thicknesses are hidden. Before him, and he cannot see:
And the circle of heaven shall pass away. And he shall not know the
riches of the earth: Circle. A circle of the circle of heaven, as it is "and in the circle it shall be lighted" (Isaiah 44:13). Balaam's Compendium

Verse 15

Machine Translated by Google

:The world is a place. The first way is right from the beginning?
Keep it. Keep it in your heart, remember what you have become of them.

Verse 16

:They were cut off without time. They were cut off
without time: a river and a body. And a river of brimstone, and the fire of Sodom (Genesis 19:24), was poured out at their foundation.

Verse 17

Verse 18

Verse 19

Verse 20

?If we do not unite, we will be destroyed. Be careful and see if we do not unite, they will be destroyed.
His stature. As his stature is, so is his generation, as "the house of El shall be found, and there shall he speak to his people" (Hosea, as "his
people": and he –12:5(
shall be exalted. Their pride
Eat it. They will be judged in the Rotchin. Rabbi Tanhuma teaches (Tanhuma, Noah 1), that if they were on the mountain, their
bones would be left, just as they did not die in the graves, and Rotchin would come upon them from the mountain; and this will be
raised: I have heard

Verse 21

:The risk. To be with him peace: And peace.
And peace shall be with them, and there shall be no want of these things in them.
:Your arrival is good. Your arrival is good.

Verse 22

Verse 23

Verse 24

:You will sit on the dust of the earth. On the earth you will return to, you will sit on the land of Hoshen and the fortified.
He –And in the midst of the valleys. The high rocks, in the midst of the deep valleys, shall be for you the gathering of the multitude of Ophir.
is: a king's son, who was a treasurer and treasurer of gold, which came from Ophir.

Verse 25

And my heart was in your arms. If my servant is this holy one, I will be amazed at his solution, that he may hear a curse that is right with
his enemies, as it is, "And you were my vicegerent" (Judges 11:3) with my vicegerents. And at the hands of your need, we will judge him from
the calls of the poor (as it is, and my servant was a judge among your enemies, and if he is overcome by his words, he is sick to speak
judgment and is immune, this is his solution) and it was As your strength is like a sword, so you sit on the dust of the earth, as the saying goes,
"A sword is a weapon, and a sword is like a sword." But as for the matter, its solution is like a sword, and its end is like a sword, and its money flies to you.
"And the people of Raam shall fly away" (Numbers 23:22)

Verse 26

Machine Translated by Google

:And you shall lift up your face to God. You shall not come to the mountains with your face except to ask for your needs on the right hand.

Verse 27

And you shall pay your vows. You shall be confident that the sacrifices of your vows will be fulfilled.

Verse 28

:And it shall be done unto thee. As it is, so it shall be done unto thee.

Verse 29

:When he humbled him and said, "A corpse." And if you see your descendant humbled, you will confidently say to him, "Exalt him," and he will exalt himself: and he will open his eyes. In the coming calamity (to him) in his sin
:Joshua. May God be with you and with your prayers.

Verse 30

There is no honor, and so – a clean island will be abandoned. There is no clean, as in "I am honorable" (1 Samuel 4:21)
There is no reward, no reward is pleasing to them. A third of a friend is a reward" (Proverbs 30:4) – And to the reward (Proverbs 30:4) – And to me. And even by the mouth of two chests, we interpret thus: And I will destroy the clean with the palm of your hand, and so I have heard. To another tongue I have heard, that it may be They say from the mouth of Rabbi Jacob, "He is like the tongue of a man in the heavens" (Psalm 123:1).
The one who is left in sorrow and in lamentation, and the one who is left in the ark, as it is "the one who sits: but I have not heard from the mouth of the multitude"

Chapter 23

Verse 1

Verse 2

(Job's answer): Today too. After all the consolation of yesterday: My anger is against me. He stands in his place, for he is not comforted by your words: my hand is heavy. The blow of my touch is an attack, it leaves me groaning; my soul cries out and cries out because of my blow.

Verse 3

:And I will find him. To my judge:
His preparation. His throne is prepared.

Verse 4

:Judgement. Enforcement of matters

Verse 5

) I know that he will answer me with words. And even if I am silenced from speaking before him, he will speak with me, and I know that my Lord will answer me with words of consolation (Tanhuma, Genesis 13)

Verse 6

:The many are the words and the traps of his sins, my adversary, I will not stand. He will strike and crush. He will not put his shield and his sword on me. (And he will still answer:) He will not put his shield and his sword on me, :Because the adversary, the traps of my sins, will not set his shield against me, and the plots of my enemies will not be revealed.

Machine Translated by Google

Verse 7

:Name. In the place of our Lord:
Righteous. May my deeds be victorious and revealed and seen with him, before him.
He will not find in me any iniquity victorious. victorious, and there is no escape for victory.

Verse 8

He is the first. To the top he returns, to whom is my knowledge given and the body: the
first. From the east, as it is said "the first from the east" (Exodus 27:13)
behind. West. Woe and the East – [illegible] the West said of the world

Verse 9

:Shmul. North
:In his doing. When he was created, he did not make a place for his throne, where he would
see him, where he would hold. Translated by Shel, "I will see" (Genesis 21:16). And you know that he tasted under the thousand; and if the
tongue: held, it would taste of evil, under the life
:He will turn right. He will cover the face of the south with his face, so that I will not see him.

Verse 10

:He knows the way and the body. As for my strength, it is not for you to come to fight against my strength.
:I have been tested and tested. I will go forth as strong as gold if an opponent stands against me.

Verse 11

In his strength. In his strength, as in "If Assyria should turn aside" (Job 30:7), "His strength is established" (Psalm 40:3)

:And no, I'm not used to leaning.

Verse 12

I have hidden the words of his mouth in my heart. If only I had hidden the words of my fornication, I would have hastened to hide the words of his mouth, as
"the bread of my fornication is my law" (Proverbs 30:8).

Verse 13

And he. By his word he is one in the world, and he knows their knowledge and their calculation of the number of creatures and what is for them to speak:
before him, before your face, the returns are prepared before him and
when will he sit down. before your face, his soul is a sign and he does

Verse 14

Pharaoh's transgressions are ten—because he has made a law. I knew that his hand would not be restrained until he had made a law of his own: he made a
law against me:
and a priest of many with him. Because a priest of many has made a law

Verse 15

Therefore, since he does not repay a man according to his ways, I
will be afraid of him. When I consider his ways, I will be afraid of him.

Verse 16

Verse 17

Machine Translated by Google

Because I was not afraid of darkness. Therefore I was afraid, because I was not afraid of the uttermost and the darkness of the grave before me: this darkness came upon me; and therefore this darkness did not cover my face until I died: and from my face was darkness covered. Therefore the beginning of the verse is not broken, return

Chapter 24

Verse 1

not counted by the Holy One: Because of my knowledge, times were not counted. Kabbalah is this: Why were the times of man's days Blessed is He, who does not know the day of man's death? Why does not the day of death hasten calamity, and the day of death precede him? And those who knew him did not foresee his days. From the day of man, as it is "a new moon of days" (Genesis 29:14). (And translated "everlasting life" (SAA). Another thing: Those who know and love him know the path of the Holy One, blessed be He. They are able to see the end of his ways and his days. This is the path that he will follow in his days, as it is "My heart will not be angry with me in my days" (Job 27:6). And what is that? ?The mysterious dimensions

Verse 2

Boundaries will be achieved. Those who need to fence boundaries, who build fields opposite other fields, and at night they increase their boundaries, who make their fences at night within the boundaries of their neighbors. (And this is: mashig dimtargminan "mishga" that they mashgim ha-gbul sa"a)

:The flock was robbed and they grazed. To the Athman

Verse 3

They will drive away orphans. And they will do all the evils mentioned in the matter. End of the matter: And God will not do: –Pray to confess their sin and to completely remove their suffering.

Verse 4

:They hid him together. The poor of the land are afraid of them because of the rest.

Verse 5

They are wild. The wild ones who are in the wilderness to teach the word (Jeremiah 2:28), to ambush the transgressors:
They will go forth in their activity. They will go forth to devour, and what is the activity? They are black for prey. They seek to devour The wilderness is not bread for the young men. For his servants and his young men are a prey for evil, the wilderness and the desert are bread for their need: for they snatch and devour and rob what they eat.
:To the youths. They are the ones who go with him to plunder, as "only the young men ate" (Genesis 14:24)

Verse 6

:In the field. Others
:Bililo. Yabilo
:They will be cut down.
They will plunder and plunder the vineyard of the wicked. And the vines of the wicked, who have taken away the fruit, will gather the fruit of the vine, taking it for a harvest, for a harvest of the fruit, as it is said, "At the beginning of the harvest of the vine" (Amos 7:1), Jonathan translated it as "fruit" and so Rabbi Eleazar established (in Hosanna, a land from the wilderness) for a harvest from the ambush. (Another thing, and the vines of the wicked will gather, They will seize her from her destruction, for they will devour the prey of the poor and the orphans. They will seize her as "they opened their mouths wide for Malchus" (Job 29:23) for a long time and as "Kishia for Laban" (Genesis 34:22)

Verse 7

:They will spend the night naked. They are feeding the poor.

:From my leisure to my shame. They were taken as a sinew

Verse 8

Machine Translated by Google

Stream. Those who descend from the mountains will be wet and those who are naked will be drenched, because there is no covering for them: a shelter to take refuge in.
They embraced a rock. They were hidden in the crevices of the rocks, and even there the stream came down and moistened them and made them wet. Wet is the word for "wet" (Genesis 37:37); and all who do not wipe it are called "wet": – T :
they will get wet. Moishta Balaam

Verse 9

The orphan's breast. The orphan's suckling, the place where his food and nourishment come from. As it is said, "And the breast of kings I will suck" (Isaiah
66:16), they will bind him. To say, "If a rope is tied, it will be tied" (Exodus 22:25), and as it is said, "A rope will not be tied" (Ezekiel 18:16)

Verse 10

:They went. They went to the shame of those
who were hungry – and they carried an omer. And the omers took the spoil of the harvest. And it will be resolved again: and the omers, hungry, will be carried, because they will borrow from them, and they will be left hungry.

Verse 11

:Among their cattle they shall declare. And they shall make oil, with olives.
:And they passed through the vineyards. In the vineyards
:And they thirsted. After a time; according to the wicked, they took their young from among
their cattle. As it seemed to me that the olive trees were like cattle in the house of the shepherd, and Zeb declared: Among them

Verse 12

The dead will be swept away from the city. The dead and the good of the city will be swept away from the heat of the fire.
:They will not pray. To take care of them and take revenge

Verse 13

What. These wicked ones, they are the generation of the wicked who rebelled against the light, in the path of the rain that was to come from the earth (Genesis 2:6), and they were not to be rebuked.

Verse 14

:For the light shall stand. If they were to stand by day, they would be murderers and highwaymen:
and by night it would be as a thief. To plunder houses

Verse 15

: And the eye of an adulterer. And the adulterer who sat around them was guarding and waiting until he died, both in word and in body.
And he hid. And Yashim hid his face to go on a journey, for all these were the sins of the generation of the wicked: for the plunder, as it is said, "And the land was filled with five" (Genesis 6:11), and for the abominations, as it is said, "For you have corrupted all flesh" (Genesis 6:12).

Verse 16

They were sealed up for the day. Those who were weaker than them from the deeds of the day, were wandering in their houses: at night, and by day they were sealed and shut up in their houses: they
knew not the light. They knew not the light, and there was no time for their journey.

Verse 17

When they were together in the morning, they were photographed. During the day they were closed, and at night they were walking in their fields, and they were not afraid of the harmers at all.

Machine Translated by Google

As if he knew how to take pictures. He knew all the terrifying demons, and he was not afraid of them. During the day they were making signs, preparing – and their many were spreading (Sanhedrin 5.): During the day they sealed for him a house-hold and prepared his tomb a rich man's tomb; they were ordering persimmons for the heads of the rich houses, and they knew that they would place him in the house of his tomb, and at night they would perfume him and go there and sing:

Verse 18

It is easy to sail on the water. When the righteous were at rest and their enemies were sent to them, and they said to them that the day of judgment was coming upon them, they would say: It is easy for us to sail on the water, and it is easy for us to sail on the water: and it is easy for them to make ships of them, and to sail on the water. Their division in the land will not be made by the way of the wicked. They would curse their portion on earth, saying that the path of the good would not turn into the paths of the righteous, the high ones, and the thorns in their midst, the ruin of the world. The righteous and the Pharisees of the generation, as in "And I gave her her vineyards from the beginning" (Hosea 2:17) Jonathan translates "House of Parnassus," would curse their lot in the land, saying that they would not turn to the way of good, and would be satisfied that they would not turn to their way. The righteous and the Pharisees of the generation, as in "And I gave her her vineyards from the beginning," would curse their lot in the land, saying that they would not turn to the way of good, and would be satisfied that they would not turn to the way of evil. The righteous and the Pharisees of the generation, as in "And I gave her her vineyards from the beginning," would be satisfied that they would not turn to the way of good, and would be satisfied that they would not turn to the way of evil. They divided it into two parts: Orphans are sown for vanity, as "for all flesh has corrupted its way" (Genesis 6:12), a curse for a corrupt tongue, as "for the sin of Asher, who knows that his children will curse them" (1 Samuel 3:13). For one tongue after another, a curse, their division, the generations that follow them, curse them, who will break the law from the generation of the wicked, as I have heard. For one tongue after another, a curse Their division will not turn the way of the wicked, they will not receive a victory from the best. For another tongue it was easy to sail ships to kill and plunder wealth, and the way of the sons of men will return and the planting of the wicked will not be a matter of fear: night

Verse 19

They will plunder even a hot army. Because of their wickedness, they caused them to experience one year of the world's six seasons: "Seed and harvest, cold and heat, summer and winter" (Genesis 8:22) from the days of the snow. As it is "and from the days of the snow," they also robbed them from the world, by the word of the Lord they sinned. Six arks were missing and empty, as it is "And I am like a ram of war" (Jeremiah 11:19), And it is resolved 'as a ram: and a champion'. The most numerous in the collection of Menachem ben Saruk

Verse 20

He will be forgotten by his mother. Rabbi Tanhum (Tanhuma, Nach 7) preached, that the generation of the wicked would take their children and throw them under their feet, to fill the pits of the abyss; and even his mother would not have mercy on him:

:From the mouth of a worm. To die and to eat a worm in the flesh of a worm shall not be remembered. In one year they shall be cut off. And on the earth they have given them from the beginning, Job was a sinner; :Whose death was many, and they saw not this calamity

Verse 21

A barren woman will not give birth. This was the custom: a man would have two wives, one for Tashmish and one for sons. This is what happens when she is pregnant, she drinks a cup of bitter wine so that she will not give birth to a worldly child, and she eats delicacies and bathes and adorns herself so that she will be happy. And this is the one who stands for children, wearing widow's clothing and being afraid. And this is the one who says: The barren woman who does not bear children is a shepherd and a benefactor, but the widow who stands for children is not benefactor.

Verse 22

And Moses. The Holy One, blessed be He, is mighty in His power to destroy and to save. From Him the earth will be established, and He will be established for them.
One day, and they will not believe in the living. As in the living: "On that day all flesh will be destroyed" (Genesis 7:11)

Verse 23

:He will be given to be safe. Until the day of judgment, and he will be saved.

Verse 24

Machine Translated by Google

:They were a little shaken. They were withdrawn from the world as a little rest: and
they were smitten. They were oppressed and oppressed.
All will be cut off. Like all the rest that are cut off and scattered in the time of harvest, and in the harvest and in the gathering, that are cut off together, so: they shall be cut off as a branch.

Verse 25

And if I do not, as I said, one of you will come and betray me.
And he will put my words to the test. I will meditate on him to know his works, that he makes light even for the wicked. And his lovers, as my own, he afflicts and does not slay; as he confesses, "I am not weary of darkness" (Job 23:17). And those who "reach out to the limits" (Job 24:2), and all these they did, were not smitten: in torment

Chapter 25

Verse 1

Verse 2

(Ma'ana Bildad) : The ruler and the fear of him. According to what Job said, "I will set a trial before him" (Job 23:4),
He said: The ruler and the fear of him, the ruler is Michael, and the fear of him is Gabriel. What do you think? He is able to sit down with one of them
He makes peace on high. When misfortunes strike, everyone thinks: I am the first to rise; by the mouth of him who sees what his dreams are, by your mouth he is not jealous. Thus have I heard (Buber's Tanhuma, Job). In another language: :He makes peace on high. Fire and water are like a fire, and no water quenches fire. Thus have I heard

Verse 3

Verse 4

"And what is the righteous and the wicked?" The child of a woman who said: "When you have tried me as gold, I will come forth" (Job 23:10)

Verse 5

:Until the moon. As it is said, "And there is no more pain upon him" (Job 28:8).
And he will not dwell. As it is said, "He will not dwell in the light" (Isaiah 13:10), and this thousand comes as it is said, "And another language: He will not dwell in the light of the soul" (1 Samuel 2:32) - there will be no shadow, for when he shines, there is no shadow. And the first is seen, and the second I have heard of.

Chapter 26

Verse 1

Verse 2

Verse 3

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Verse 4

(Job's answer): And your breath, from whom comes forth from you? Who put this spirit in you, which goes forth from your mouth? Who does not know? This

Verse 5

:The physicians. Gehenna, the one who heals the sick.
:They shall be polluted. Seventy-seven polluted
ones: from under the waters and their dwellings: in the depths of the depths, and also he

Verse 6

:Naked, ask him. To know and see all that is within you.

Verse 7

On a halt. There is no secret in the foundation, for they stand in the air on the strong branches of the Holy One, straight; as it is "with a bridle and a bridle, they shall halt" (Psalms - Blessed be He. And the donkey is a halter 23:9). (Thus I saw SAA.)

Verse 8

:And not a cloud shall pass. From the world, that its waters may fall together
:Underneath. Under the water

Verse 9

:Holding. In the midst of the throne of glory, all things are, as if "the darkness of darkness had covered it" (Psalm 18:12) :And he spread out. Over the throne was a cloud, like the likeness of the firmament upon the heads of the living creatures (Ezekiel 1:22)

Verse 10

The law of the holiday. The law of the holiday, according to the language of the "and in the circle it will be illuminated" (Isaiah 44:13). It will go around in the circle, the sea will be in the circle, until the light and darkness are at the end of the world. And it will not be abhorred –To be the law (the law)

Verse 11

:Jeropafu. When they were broken and hardened, they were loose, and he rebuked them, and they stood dry and strong: and he was astonished. He stood and went up (SA: as a man stands and goes) in one place

Verse 12

The sea was calm. As "my skin was calm" (Job 7:5), it was wrinkled; wrinkles were made, (so when it was said "the waters were gathered," they were gathered from their relaxation and were wrinkled, wrinkles were made) until they were gathered into one place: for them (Genesis 1:9)
:Rahab's oppressor. Egyptians are called Rabbahs (Isaiah 30:7)

Verse 13

In his soul the heavens were opened. By His words and the spirit of His mouth He established a tent, as it is said, "The tent of Shaphiro
is spread out" (Jeremiah 33:10). His hand has defiled it. Pharaoh, who was called "the brazen one" (Isaiah 27:1). To speak of a weapon and a plague. And so in another place, "Is not this the cave of Rahab, the one who defiled the mountain?" (Isaiah 15:9). To speak of another: His hand has founded Leviathan, as it is said, "The hills of "I am sick" (Proverbs 8:25)

Verse 14

The ends of his ways are easy and gentle, according to the greatness of his dwelling.

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And what is slander? A word is heard in him. What does a person's speech imply? He can understand from his actions. Another thing: slander is: "to slander" (Exodus 32:2), to condemn

Chapter 27

Verse 1

And Joseph continued. His companions stood firm under torture, as Elihu had commanded them, "So they stood firm and were not afflicted any more" (Job 33:16).

Verse 2

As God lives, I swear by Him, that He has truly removed my judgment. And from this Rabbi Yehoshua taught (Sotah 27:1), that the servant Job loved the place: No man shall be a stranger in the king's life, except he love the king.

Verse 3

Verse 4

Verse 5

If I justify you. If I say: The judgment with you is my duty.
:I am not a prisoner of my innocence. I will not confess to your words, saying that I am not you.

Verse 6

:In my righteousness I have been strengthened. Saying that I am righteous
From every path and measure that I have taken in my days, and on every side shall be as the –My heart will not be grieved. My letter from my days
wicked: my enemy

Verse 7

Verse 8

?For what is the hope of flattery? For why should I be a wicked man and a robber? What is the end of the wicked man who robs wealth? How will he plunder? How will the place throw his soul from its heights, as the saying goes, "Pour out your shoe" (Exodus 3:5) and "Pour out the iron" (Deuteronomy 19:5)

Verse 9

Verse 10

If he delights in my breasts, he is like a double offering, like all the double offerings; The first way is in the first and the second in the second, as in "horses are driven into the rock if they trample on cattle" (Amos 6:12), "If my tongue is filled with iniquity, and my lips do not understand what is right" (Job 6:3). Even here: Will he hear my cry, if he delights in my breast?! Hear, or who is he who is wicked and arrogant, can he? To rejoice and hope in the salvation of the Holy One, blessed be He, and to call upon Him in the time of His trouble?! In a dream

Verse 11

Machine Translated by Google

I will teach you. What is the measure of the distance between me and God? And the way is right with me, that I will not walk in it. As it is said, "He knows my way: I stand" (Job 23:10).

Verse 12

:You have all seen. That this is the part of an evil man
:And why is this vanity? To be wicked and flattering.

Verse 13

Verse 14

If his sons multiply, they will die by the sword. They will multiply, and his death will be in torment and sickness, until his widows rejoice in their death, and you will not weep.

Verse 15

Verse 16

Verse 17

(And pure silver. The silver of the wicked is a shekel to the pure, the Holy One will divide it. Blessed is He.)

Verse 18

A building is like a house. Like a house that is built by a builder, it is not built, and like a house that is built by a builder, it is not built (Proverbs 27:18) it is not built at all times. This is what I have heard – and the vineyard, it is not built for the resurrection. (Another topic: The vineyard's creator (SAA).)

Verse 19

:The rich man lies down. He dies at the age of ten, and sometimes he is not gathered for burial.

Verse 20

:Blahot. Demons :A
storm has stolen him. And you have thrown him to the demons.

Verse 21

Verse 22

:And he will cast upon him. He will cast evil upon him, and will not spare.
:From his hand. The spoil of the wicked, and from his power, and from his place
the He will flee in spirit. The son of His counsel, who is His helper at the beginning, will flee from the help of His hand in the hour of his failure. As he did: Harbonah to Haman (Megillat 16.)

Verse 23

:He will be punished according to his own strength. Those who know (his) face, and now see his brokenness

Chapter 28

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Verse 1

For money is a source of gain. This is also another taste of his first speech, which said, "By my righteousness I have been strengthened" (Job 27:6): Why should I be wicked, if in the way of silver and gold I have to learn it, it is more precious than anything else. Therefore I have given all my days to –This is the end of the story –Where does it come from: and where is it? Yes, gold, where the sun will shine and it will melt.

Verse 2

And a stone shall be cast into brass. Out of the mountain shall the craftsman cast the brass; the mountain of the beginning and the end of all things: that the whole world shall be consumed, and all that is therein.

Verse 3

The end of the world. The place when darkness will be, when the heavens will be salted and the earth will be parched (Isaiah 5:6), and for all that he is the one who studies it – the word
of a stone. From the beginning of time, darkness and death will come out. A stone from a place of trouble will come out. Therefore, a stone is called a place of trouble, like a man who strikes his feet with a stone, six times he is hurt. Thus I have heard. As it is said, "The stone is cut out, and the stone is cut out" (Isaiah 34:11), "Like the Torah, a stone is cut out and a gomer is cut out" (Daniel 2:5).

Verse 4

: A flood broke out. On Sodom and Gomorrah it rained fire and brimstone (Genesis 19:24) : From a
stranger. From a place where he springs and sojourns
Those who forget me are like the men of Sodom, who forget the law of the feet of strangers from their land. When the stranger lies down on the bed; if it is long, he cuts off his feet, and if it is short, he shortens them. Thus is it explained in the legend (Sanhedrin 15:)

:Dalu. At the hands of this invasion of Nahal, and from the human race

Verse 5

:Earth. A man will come out of the earth as bread, burning from a place like fire.

Verse 6

:A place of sapphire. Its stones were

Verse 7

:No eagle will know. No army of the slayer of Listin has passed over them.
And the eye of Aiah did not see it. According to the saying of Sheha, the seer left behind the remains of birds, and therefore she was called the seer (Deuteronomy 14:13), Sheha stood in Babylon and saw the dead bodies in the land of Israel. This is how it is explained in the legend (Cholin:33). As it is said: The spies did not dig it up

Verse 8

It has not yet come upon him. It has passed, as translated "Asher passed between the sons" (Genesis 15:17): "Daada" (Onkelos translation) Shachat and Shahal. Seven
are the names of the lion (Sanhedrin 12). Six are the names of Yeshua for the lion, and the Holy One: Blessed is He, what has He done?

Verse 9

:He stretched out his hand in a dream. And he overturned the roots of the mountains from their summit to their base.

Verse 10

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In the midst of the fiery furnaces, he opened a crack. He returns to the beginning of his subject, saying that for every word there is an outlet, and in the midst of the fiery furnaces, he opened a crack for the outlet of the fiery furnaces, and so everything is precious to his eyes. From the beginning, he came out to the people (as he did for Israel: "He struck the furnace, and the waters gushed out" (Psalm 88:20))

Verse 11

The rivers of Hivb wept. At the creation of the world, when the waters of the wedding feast wept. Wept as "the sea wept" (Job 33:16)

Ethiopian. As in "And he saddled his donkey" (Genesis 22:3). Thus have I heard. [SAA: From weeping and wailing. From the weeping of the children of Israel, who were in Bochin "saying, What shall I drink?" (Exodus 15:24), Ethiopian and made rivers for them (Onkelos translation). [– Water from the rock; "And he saddled them" (Leviticus 8:13) translated: "And I will make rivers"
And out of her secret shall light come forth. The window of Yeshua is in the firmament, and his name is a mystery, from the day the sun was born to its time it has not come forth, – (Rabbi Eliezer 6). As it is said: For every word of Yeshua has an end and an end, only for wisdom: but from his mouth, and there is no end of the worlds.

Verse 12

:And wisdom. The Torah

Verse 13

And it shall not be found in the land of the living. In whom shall it live, but in whom shall its own desolation be upon it in famine and in pestilence?

Verse 14

The abyss said, "It is not in me." If you ask the descenders of the abyss, who are busy in bringing out jewels and gold and silver from the depths of the earth, they will say to you, "It is not in me." I am not versed in the teaching (Shabbat: Pat.. Look there carefully and you need to look).
And the sea said. And the seamen who go down to the sea will say to you, "I have no wisdom." Why? According to them, they cannot buy it as a sacrificial animal, to give a tithe in its blood. And in the legend it says (Shabbat Pat.), On the Sabbath, the hour of the giving of the Torah, Satan came before the Holy One, blessed be He, and said to him: Where is the Torah? He said: In the name of the son of Amram. He came to the name of Moses, he said: Where is the Torah? In the name of the sea. He came to the name of Yam, he said: Where is the Torah? It is not mine; go, I will send for the son of Amram. When I sent for the son of Amram, he said: Where is the Torah? Go Torah? The shadow of the abyss. If I come to the shadow of the abyss, He said: Where is the Torah? He said: I have no standing; to the son of Amram. When he came to the son of Amram, he said: Where is the Torah? In the presence of the Holy One, blessed be He. : Who said: The deep said, It is not in me; and the sea said, There is no place for me; and this is it.

Verse 15

It will not be given closed. "Closed gold" (1 Kings 6:20) This is good gold, which is opened at seven o'clock, all shops for gold are closed.

Verse 16

You will not be praised. You will not be praised, as the saying goes, "Let him ride in the wilderness" (Psalm 68:5). The one who praises says, "I fear in the wilderness" (Ayah, he will not be praised, he is the one), and so "the one who praises –Hebrew is like the gold of Ophir, and its precious stones are like gold. :D:B(

Verse 17

:Gold. Pure, shining like a pearl: And its beauty
and beauty. And its beauty is beyond the reach of gold.

Verse 18

:Ramoth and Gabish. They are good names for stones, they are their own.
:He will not remember. I will

Verse 19

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A pitta of Kush. It is a good stone, as is "red crimson" (Exodus 28:17). Ketem is a group of witnesses for the adornment of women, and the group is called Ketem in the Hebrew language, and in the Arabic language it is called Al-Hallu, and it is "a golden thread and a golden thread" (Proverbs 25:12). And so "and it is a thread and a thread" (Hosea 2:15). And it is a chain, and it is not found. Because it does not cool its action In this language, as if they were cold in the language – they are called: crown: crown, crowns

Verse 20

Verse 21

And the winged angels.

Verse 22

They said: Doom and death. The destroyer and the destroyer of the world said: With his ears, he heard it, he heard it, he heard it, he heard it, he heard it, he heard it, he heard it. And there are six who say, as in the legend, when I went up to the mountain, the devil returned to the place, and he said: Where is the Torah? He said and so on. And it is written: Destruction and death have said: In the ears of him who has heard, he has heard. When it was given to Israel. But

Verse 23

God understands her ways and He knows her place. He knows her, He has prepared a bull. And they will also praise her and say to her, "God understands her ways." He was able to do this and created the world, with its signs according to order and scale: He created all creatures; as it is written in the secret book of creation.

Verse 24

For the ends of the earth shall behold. For the LORD shall build them and create them, and under the whole heaven shall the gates of the covenant be seen:

Verse 25

To do and to live. In the same way, the wind has a weight, and every land has a strength. And the water has a measure, according to what the land has become thirsty for its water. There is a dry land, and there is a land that has no need of water, and there is a land that has no need of water: all this is thirsty.

Verse 26

Law. A decree is made for all lands, and a fountain and a stream to water every land and country. And in his works he made a way: for all the seals, that two voices should not go out, a way he made one, lest he destroy the world.

Verse 27

:Then she saw. She saw a sign, she was convinced, and by her advice everything was
Holy done – and she counted. The number of her letters: As many as are simple; The first and the last is 'Truth', the seal of the One, blessed be He; and so in the order of the Sederim, she created every word and every word in letters: Hallelujah. And all is explained in the secret of the book 'Creation': Preparation. Time for Creation

Verse 28

:Behold, the fear of the Lord, that is wisdom. This is a call to this, and there is no wisdom without fear.

Chapter 29

Verse 1

Machine Translated by Google

Verse 2

Job's answer: Who will make me like the ancient moon? Like the ancient days, when I was in my greatness?

Verse 3

:In the light of the light. To the tongue of light and joy:
To the light of the light. I would have walked; In all the darkness and sorrow that was coming into the world, if there had been light

Verse 4

In my days I was ashamed. In my days of old, in the Aramaic tongue it was: "My shame and my disgrace" (Nida 7:) In the
secret of God, my tent was established. When the ministers of the generation came to my tent to be established in the words of the Holy
One, blessed be He, in the Torah and in the 'hedge for an hour'

Verse 5

:My youth. My ministry

Verse 6

:My steps. My feet: in
heat. As in the heat: and the
rock of my feet is like fat. As the saying goes: The spirit and all the desires of the heart are satisfied, those who are at ease are like fat.
:to cast. As in "and thou shalt cast" (Exodus 25:12)

Verse 7

:Keret. A high roof is prepared as a seat, for the elders of the city to sit on: in
breadth and in body. And as a strong man in breadth I would prepare my seat.

Verse 8

There were young men who saw me and were hidden, and six stood before me.

Verse 9

:Sir, stopped at words. And waiting for me to open, I will begin.

Verse 10

Verse 11

: O my ear. Hear my words and be assured.
:And the eye saw it. In every place of my stature and my stature

Verse 12

Verse 13

:Blessing of loss. Man died in his sin and was troubled.
Come on, I will be a prostitute to his sons and his wife. And his elders said (Baba Batra 16.), That a young cow would be left for
orphans and would praise and return to them. And he called out to them, "Do not look like that, for I am not called."

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–Loss is not a thing that is lost in itself; as “my strength is lost” (Psalms 33:13), and so “my error is like a loss” (Psalms 15:1); “lost sheep” (Jeremiah 50:6) and the heart of a widow is a ram. She who casts her name upon widows, saying: She is my kinswoman; or: I am her enemy! So that plaintiffs may come upon her

Verse 14

I put on righteousness, and it clothed me. I pursued righteousness, and it was found for me as a cloak and a turban, as beautiful ornaments: therefore my judgment was beautiful and pure.

Verse 15

Verse 16

Verse 17

Verse 18

And I said, I will die with my nest. In the way of my strength, I would have said in my heart: As for my nest, my house shall be established: it shall be established with me.
And he was as a locust for days. He flew and was called a locust. And death was not visited upon him, because he had not tasted of the tree of knowledge; and at the end of a thousand years he was renewed and returned to his youth.

Verse 19

My roots are open and fleshy. All this I would say in my heart, that my roots shall not wither, and my harvest shall not die; as it is, and behold, they suck the tender branches of an oak. And I said –“And she made a harvest” (Job 14:9)

Verse 20

My glory. My strength will be renewed forever.
:And I bowed down. And you gave me a constant change for the better.

Verse 21

They will listen to me and be healed. Those who hear my words will hope for their fulfillment, and they will be fulfilled. As the saying goes: Wisdom was in my hand.

Verse 22

Prophesy my word. To the tongue of prophecy, and therefore "do not prophesy against the house of Isaac" (Amos 7:16). As the saying goes: "My word was a prophecy."

Verse 23

To Malchus. For a long time they were talking, for most of their hours were silence, so that they were eager to hear: My words

Verse 24

:They won't believe it. I'm playing with them, because of my thoughts.
:And the light of my face they shall not forget. They shall be afraid to draw near to me and to unite their hearts to me.

Verse 25

Machine Translated by Google

I would choose your way. All their ways and their counsel I would choose for them, that they might ask me: Which way? Shall we go? And what shall we do: and I would sit
down at the head. If they were surrounded, I would be the one sitting at the head of the surrounded.

Chapter 30

Verse 1

Verse 2

Even the strength of their hands is for nothing. I had in those days evil, and they did not profit; for Pharaoh: he came upon their hand: upon
him was a lost cause. Old age

Verse 3

:In poverty and hardship. He was a slave.
:The Orcs are a host. Whose waters they flee from the children of men, walking by night in darkness.
:Yesterday is a day of mourning and mourning. In the Bible.

Verse 4

The pickers of salt are on the rocks. While they were in the deserts, they would pick them, and they would climb on the trees of the forests and eat them. The name of the herb is Eshav, and in the Aramaic language it is called Kakulin (Yerushalmi, p. 4), and in the Mishnah it is Meluchidhim, Matzoh Balaz, as it is written as Shashanin (Kedushin 50): Meluchidhim ascended: on the golden shalchanot
:Sheikh. Ilan, as in "one of the Sheikhs" (Genesis 21:15)

Verse 5

:From the city. From the city he was an outcast.

Verse 6

In the valley of the sick. There is a salty, barren land, where they lay in the holes of the dust and the holes of the ravines of the rocks.
And folds. Targum Shel "stones" (1 Kings 19:11). Another thing: In the ravine of the valleys. It is the ravine: where the valley surrounds it.

Verse 7

Harul, they will be gathered. The heirs of Balaam. They will be gathered, as it is said, "And they will be gathered against the house of Jacob" (Isaiah 14:1).

Verse 8

:They are gone. In my days from the earth, I was humbled; to speak "the spirit is gone" (Isaiah 60:2)

Verse 9

Verse 10

Machine Translated by Google

Verse 11

If I leave a door open, my bow will remain open (as I said to the top and my bow will be replaced), as if to say: I am strong: who can do it?

And let them cast off their reins from before me. Let them cast off their reins from before me, that they may not fear me now:

Verse 12

On the right. On my right stand small flowers, like the rest of the scoundrels; in whose eyes I am not considered: to be ashamed of me

:My feet have been sent. If the place is tight for them, they push the signs of the loan
And they shall cast out their own ways against me. Every way of destruction is a path for them to follow, they make their paths straight before me and in my shadow, and they shall not fear.

Verse 13

My ways have been scattered. The good and the fearless, have been scattered as it were "scattered" (2 Kings 25:10) and your name:
"You pass by my side"
:To be useful to me. To tease me, Mussipin

Verse 14

:Like a wide bay. That in the fence that all comers and passersby there, so shall he come together to me to speak to me.
They rolled under the shadow. As if to say: They rolled and came in secret, until my hand came to tease me, so that I would not be deceived by them.

Verse 15

:Turn me over. Turn me over.
:Balah.
Demons:Persecute like a wolf. Evil
:My generosity. A generous spirit has been with me from the beginning.

Verse 16

And now. My soul is cast out into this affliction, as a man whose spirit is troubled; for they have taken hold of me, and have oppressed me: to make my soul to be contrite: the days
of my affliction. I am carried away in them.

Verse 17

Pecking. As "the eyes of men are pecked" (Numbers 16:14). Pecking. Forerunner Balazs; :The devourers peck at my flesh,
from my bones and my veins. My bones, they have
no rest. 'Bone' in the Arabic language is 'orek'; thus the word Dunash is interpreted. In another language: my veins. My pursuers, the ones who carry me away

Verse 18

He will seek my shame. He will change his shame, scab after scab; when a man takes off his clothes and puts on other clothes, different from the first, he calls them 'naked clothes'; As it is said, "He sought and came to the battle" (1 Kings 22:1), and is translated: "He has made me strong" (Targum Jonathan): "As my hand is bound, so
shall he bind me. As he binds and gives me strength, so shall he bind me, to my shame, all around me."

Verse 19

Teach me to be in the dust. Teach me to be in the dust, as it is said, "And he shall sit in the midst of the ashes" (Job 2:8). Another thing: Teach me to be in the dust, which is interpreted: Cast me, to be like "fire in the water" (Exodus 15:4)

Machine Translated by Google

And you will rule. I will be like you. In the Midrash of Rabbi Tanhuma (Tanhuma Buber, and Ya'ishlach 8): Rabbi Berechiah said: He has cast off the verse: I was cast into Abraham in my righteousness, which he called himself "dust and ashes" (Genesis 18:27), and he judged me as the head of the generation of the tribe (who rebelled against him in the building of the tower), of which it is written: "And the red: it was for them as red" (Genesis 11:3)

Verse 20

I stood. To see, to be silent, and to understand; as it is said, "And all the people stood at the door" (Nehemiah 8:5), and "they were not afraid" (Job 33:15).

:And you will consider me. I am thinking of changing my circumstances.

Verse 21

Verse 22

:Take me to the Spirit. Demons

:You have made me a fool, and I have made a fool of myself. Weakness and weakness of strength have made me a fool: and I have made a fool of myself. The tongue is a woman, and on weakness it stands. And where is the LORD, this is the LORD, the shekel of my burden

Verse 23

:If I knew. If I knew, I would be ready to die. You would sit me down, a place appointed for every living being. In the grave.

Verse 24

:I still haven't sold it. And in the midst of the destruction, the judge was accustomed to stretch out his hand, as in "the swallow of the field" (Micah 1:6): If in his vengeance. If he were to stretch out his hand, he would be broken, and on his shoulders his multitude would spread out (Yalkut Shimoni There is Jesus. There was a little consolation in the crowd. And so Ayyub Tiktecha): Is not the Holy One blessed be He who strikes a nation and makes it sit by his side, but does not bring vengeance upon it and play in its company? She shall be buried, and comforted in her. He shall bring a reward to Assyria, and shall play in Egypt, that it may be said, "Thou art my "Tebbi Minna Amon" (Nahum 3:8); He brought a plague to Egypt and made Assyria a prey, as it is said, "Behold, Assyria... and a supplication is made for them in Lebanon" (Ezekiel 33:3). And yet Jesus will answer them. Prayer

Verse 25

If I had not wept for the afflicted, I would have known and acknowledged, If I had not been merciful and wept for the afflicted, And my soul was grieved for the poor. For all these things have I brought upon myself.

Verse 26

:How good is my hope and my body. As if to say: How good is this gift that has been shown to me

Verse 27

:And they did not die. They could not be silent and silent.

Verse 28

:Without heat. The sun has not tanned me, and behold, I am gloomy.

Verse 29

:Ah, I was a donkey and a donkey. The donkeys and the daughters of the ostrich are busy with weeping all their days.

Verse 30

Fire. The tongue is said to be snoring and drying up before the fire, as in "a snoring that is blown away" (Jeremiah 6:29), "and from within it a snoring" (Ezekiel 15:4)

Machine Translated by Google

Chapter 31

Verse 1

"I have made a covenant with my eyes. That I should not be able to have
sex with a man, and how could I have regard for a virgin? What is it that I should have regard for her? Such was my piety, that I would not even look at her face; that after a few days she should be married, and I should be found as a bondwoman after her." Thus is explained in the Avos of Rabbi Nathan: "Avos of Rabbi Nathan"

Verse 2

?What part and body. That I was thus rewarded?

Verse 3

:I am not a witness to evil. He is seen, and not mine.
:And a stranger. Example: "And you shall not see the day of your brother, the day of his stranger" (Obadiah 1:12)

Verse 4

:And all my steps shall be counted. And see if I have walked with him.

Verse 5

:And hasten. And hasten, as in "I will hasten" (Isaiah 62:22); "Who is the one who hastened" (Psalms 100:10)

Verse 6

Verse 7

A curse. It is a curse, a slanderous word. And this is written and not read in the great tradition, and it is a decree: You shall not gather it (Exodus 5:7). If I did this, I would have seen a curse come upon me. This

Verse 8

:I will sow and another will eat, and my shoots will take root. The roots will be uprooted.

Verse 9

My beloved will sit with me – and I will lie down at the door of my shepherd's house. To his wife :

Verse 10

Grind for later my wife. Rabbah interpreted it (in the Book of Numbers 9:24) to mean Tashmishemish, as in "And it was: Grind in the house of the Assyrian" (Judges 16:21)

Verse 11

What a shame. And I would be afraid if I did, that it would be a sin of my crime, a sin that the judge will punish with torment, seeing: come upon his hand

Verse 12

Machine Translated by Google

And in all my coming I am rooted. This is the one, therefore I am restrained from doing things. When he speaks in a tongue of root, I say to the tongue – root; and in a tongue of root I say “root” (Psalm 5:10). And so “he will be rooted” (Job 33:8) to the tongue of root – root; “root” (Isaiah 27:6)

Verse 13

Verse 14

What shall I do? This I have given to my heart, and if he keeps my ways, what shall I hinder him?

Verse 15

:And they formed him in the womb. I was in my mother's womb, and he in his mother's womb; they formed him into one.

Verse 16

Eat. My desire is not satisfied, it is like a thousand eyes. The desire that is not fulfilled is called a "thing of the eyes" (Deuteronomy 28:3).

Verse 17

Verse 18

For from my youth they have raised me. This talent is like a father who raised me and taught me, so that my heart may be upright in me: from my youth

And from my mother's womb we have been blessed. How is this?

Verse 19

Verse 20

Verse 21

Verse 22

:Mishqama. He is broad of
shoulder :Mikaneh. He is strong of the upper part, the round is like a reed; and on his back is a round like a reed, so call him.

Verse 23

For fear is upon me and my body. Fear was in my eyes, because he bringeth upon the wicked; therefore I am weary of his works,
and of his glory.

Verse 24

These are shekels of silver, according to my hope and my calculation. And on –Kissle. As “Asher gathers his ashes” (Job 8:14): The ashes are (Leviticus 3:4), and the kidneys are advised (Psalm 16:7), the calculation is called ‘Kissle’: and you will go. Golden clusters and treasures
I said, "I am confident. To strengthen myself in them over the poor."

Machine Translated by Google

Verse 25

If I rejoice because my army is great, I would not rejoice before the poor in my ten, who have no possessions in me.

Verse 26

:If I see a light, how can it be? Fire in the season of its might, and night and
day, and the moon, precious as it goes. It shines and goes, as it is "a precious light" (Zechariah 14:6), "precious as the mountains" (Psalms 37:20).

Verse 27

And to the moon, saying: They are gods, like the servants of the distant stars: and And I will beg in secret of my heart. For the sun.
servants to all the host of heaven.

Verse 28

Verse 29

Verse 30

And I have not suffered my cheek to sin. To provoke an enemy, and to exact of him wealth that is not mine, that I may satisfy him: and to ask for the spoil of an enemy,

Verse 31

:Not satisfied. From among you I hated those who hated me, because I was a troublemaker in gathering guests.

Verse 32

For the guest. There were no internal doors or gates to the house from the outside, or a corner gate to turn the guests away from the entrance, but an opening for the way, for the entrance of all who came.

Verse 33

:In my secret. In my hiding place

Verse 34

How shall I be established? From the beginning I have been a conqueror of the multitude of the wicked, and now even among the Chaldeans, "This people was not" (Isaiah 23:13): "They shall
fear me. They shall fear me."

Verse 35

Behold, my soul shall answer me. And I will let the place bear witness against me in judgment, as it is said of me: "There is none like him in the earth... a blameless and upright man, fearing God" (Job 1:8). Even Moses wrote his book, and my book shall bear witness against me. Thus Job said: Let my sign and my strength be
:May my heart answer me. Please, this is my request.
And a book is written by my adversary. He will also write his book, to argue with me.

Verse 36

:I will marry him. To write my book
:We will wear it. We will tie it to a book of crowns for me

Machine Translated by Google

Verse 37

:I will tell you the number of my steps. To that man

Verse 38

If my land cries out against me, because of the forgotten harvest, the harvest and the tithes, which I have not brought forth as I have commanded: and its furrows shall weep together, because I have plowed with the ox and the donkey together (Deuteronomy 22:10).

Verse 39

Yes, money. To hire hired workers and to feed them. Another thing: This is my second tithe, it is written, "And you shall gather the money into your hand" (Deuteronomy
14:25): And there shall be life in it. Ares the worker in it

Verse 40

In fear. (Shameful thing) as in "in the field" (Isaiah 5:2). And if I had not done so, under the wheat a thorn would come up. Rabbi Oshaya said: To teach your country the Torah in the way of the land: A field that produces thorns is beautiful for those who sow wheat, and a field that produces thorns is beautiful for those who sow cattle. So it is in the harvest (Yalkut Shimoni Job: Take it). And what is the taste? Under Sin shall come
forth, O Choch, and Gov. Until now he returns and prophecies as many prophecies, and you say, "The words of Job are true?" Does not Job say thus: If I had not done thus, the words of Job would have been fulfilled, and there would have been no opening of his mouth to say before you, "In my holy forest" (Deuteronomy 28:13). Thus I saw in the passage of the parsha of "tenths" (Deuteronomy (14:22) Interpretation: Thus, from these verses:

Chapter 32

Verse 1

Verse 2

(Answer from Elihu:) From the family of Ram. Abraham, who was said to be "the greatest of the giants" (Joshua 14:15) This is Abraham:
from God. The rest is left out of the place

Verse 3

And they shall inherit Job. This is one of the readings that the scribes used to correct the language of the inscription: "And they shall inherit the gates of the place in their silence" would have been written, but not the Shekhinah of the inscription. And so "And they shall exchange their glory for the Shekhinah of the inscription. And so "And not "My glory" would have been written, but "In the structure of an ox" (Psalms 100:20) "Their wickedness" would have been written, but the written Shekhinah. And so the multitude – "I will see my wickedness" (Numbers 11:15) :Mekumoth (Books of Numbers 15) and in the Masoret of the Great

Verse 4

:Wait. Wait.
:For the elders are of him for days. The others, therefore, are idle until they are silent.

Verse 5

Verse 6

Machine Translated by Google

:I crawled. I was afraid.

Verse 7

Verse 8

:Now there is a spirit in man. Wisdom, and not in the hands of days and old age, but the spirit of the place is

Verse 9

Verse 10

Verse 11

Verse 12

:And yet I will consider you. I have considered you and seen that there is no one to judge Job.

Verse 13

Before they say, they have found wisdom. In their silence, that they may not be bought, that they may not be driven away, and no man. You have not: for a little while the honor of the place in you

Verse 14

:And he did not go to Me from Me. It is a Kabbalah, that is, he did not go to Me from Me:And if
you had said, I would not have returned him. Not with those words that you had returned him, would I have returned him.

Verse 15

:The ancient. Removed from the word

Verse 16

Verse 17

Verse 18

Verse 19

:Behold, my belly is full of spirit, and of things to sit in desire, like
a wine that is not opened. Like a new wine that is not opened, and it is poured out, and even within it are new vessels, and they
are filled with :vessels. They are made like the stature of a man, high

Verse 20

Machine Translated by Google

Verse 21

I will not. I will not change my words to exchange it for his glory, as I said to Ma'ala, "And he will save Job," speaking in the way of his glory. And I will not do this either, because this is my 'nickname', which will change the– (Job 23:3) :With a mouth full of words, we will be able to understand.

Verse 22

He will carry me away as a little. He will remove me from the world. And six loosers will carry me away as "and the earth will be carried away before him" (Nahum 1:5).

Chapter 33

Verse 1

Verse 2

Verse 3

Verse 4

:You have made me a spirit. And I am not stronger than you.

Verse 5

Verse 6

Behold, I am your strength to God. As your mouth asks to be strengthened, and you do not fear (Job 13:21), behold, I am: in his place, the path of the Holy One, blessed be he, and in his path, to speak his words.

Verse 7

:And I will force. I will force, as in "I will force his mouth upon him" (Proverbs 16:22)

Verse 8

Verse 9

Shaved. Clean and polished, as in (Bita'a La:) "A Nazir shall not shave his head," and as in (Shabbat n.) "In everything: shave the utensils."

Verse 10

To return from the place : –Tanuvot. Aalilut, to translate "Tuanah" (Judges 14:4)

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Verse 11

Verse 12

How much more God has multiplied than man. There is no place for all your needs to be so exact after man, how much more is the Holy One blessed be He, who has more righteousness than man.

Verse 13

Verse 14

Verse 15

Verse 16

:Then the ears of men will be opened. As it was done to Abimelech in the dream of the night (Genesis 20:3):And with shame he will seal them. Sealed and forbidden in torment for their sin

Verse 17

:To remove a person. In his/her illness
:A deed. It was in his knowledge to do.
the And a man's body will cover him. In his torment, for the sake of his humiliation and his humiliation to return, so that his soul may be darkened from death:
complete: body. How is pride

Verse 18

And his life is past in the wilderness. In the wilderness and the sword of the angel of death, as if to say: For your good he brought upon you: torment
Shelah. All things are alike, and therefore "one hand is the strength of the shelah" (Nehemiah 4:11)

Verse 19

:And he is strong. He has a strong tongue, who turns from his sin: and his strength is great. He is strong, and he is strong in pain.

Verse 20

And his life is a disease of all food: and his soul. All food is polluted by lust. :And his life is polluted for bread. The destruction of his soul

Verse 21

His flesh will be consumed from sight. His flesh will be darkened from sight, as it is "eaten with tears from my eyes" (Lamentations 2:11), "My eyes will fail" (Leviticus 22:16)
:And his strength shall be shaken. He shall be shaken from his place, and he shall be shaken as a fire from its furnaces (Hebrew: ÿÿÿÿÿ ÿÿ:) :They shall not see him. They shall have no sight or light.

Verse 22

Machine Translated by Google

Verse 23

:One of me will be a thousand. In the Maggids of his salvation, and he will declare his righteousness.

Verse 24

:And they redeemed him.
The place was redeemed. As he redeemed it, a thousand miles from the eye. And the matter is settled: I have found a ransom, and it is: "redemption" (Exodus 21:3)

Verse 25

:Rotfas in his song. Rotfas in his song is a song of
youth. He is stirred in his song from youth, who is stirred and suffocated by the torments of his illness. And there is no need for this imagination in the reading, and according to the matters, we must interpret it as the hearing of the matter. And the solution is very false. –'Rephath', and the word 'tit' is added to it, as in 'netsadeq' (Genesis 44:16) because no teit is added to the word 'tiba', as in 'tiba', 'tiba' is 'tiba', and the word 'tiba' is established in Genesis 44:16); and like 'tazi'; and there is no other word for 'tiba'. As in 'tzadek' (Job 8:3) and 'netsadeq'
"I'm going to leave." –'Nitzra'; "Naaman's brother" (Proverbs 25:13) –"Zerua" (Leviticus 13:4) ÿYaro" "He prepared himself" (Joshua 9:12) –(Joshua 9:4); "Zeda": He returned. In his strength and comfort
in the days of his freedom

Verse 26

:In sorrow. In prayer

Verse 27

: Straight on people. He will do the work of a man when he is saved from his sickness, and he will confess his creation:
And it is not worth it to me. I will not have a reward for his words.

Verse 28

Verse 29

Three times. He is tormented for his sins with his sickness, which is not to destroy him; and if he continues to be angry with him, he will be caught from hell and from death; as it is said, "And for four I will not return him" (Amos 1:3)

Chapter 34

Verse 1

Verse 2

Verse 3

(Answer from Eliyahu): How can the ear be tested by a word? As the sweetness of your smile makes the food taste better.

Verse 4

Machine Translated by Google

Verse 5

:Judicial. The enforcement of matters

Verse 6

:I will disappoint. I will disappoint my judge, who did not judge me truly.
:Anush. A person with a stroke, as in "And Jonah" (2 Samuel 12:15)
:Half. Touch

Verse 7

Verse 8

Verse 9

:A man will not be in danger. A man will not enjoy himself if his ways are perfect.

Verse 10

Verse 11

Verse 12

Verse 13

Who has ruled over him? Who has ruled over him, saying, "Why have you done this and not commanded me?" Who has commanded him in his government, and why does he find comfort in his people? Is it not necessary for you to ask a question to the ruler of him, saying, "In this way my evil is not

Verse 14

If he sets his heart against him. Against a man, to his destruction, why does he come in a plot against him? He will gather to himself his spirit and his breath from his hand. His spirit and breath that is still in him is breathed, and there is no breath in his hand, and all flesh will perish: one

Verse 15

Verse 16

And if understanding. And if you desire understanding, listen to this. Understanding is not a word, but a command to the tongue, as is "understanding of the wise" (Psalm 5:2). For your understanding is a taste for the lofty, in the house, and all: the light of understanding is a taste for the bed, in the son.

Verse 17

Machine Translated by Google

The one who hates judgment. The judgment of a righteous judge, who will keep the place? And if you say: It is not judgment, why not? As she did, perhaps this one who is very righteous will be punished:
Great. To speak very

Verse 18

!?The king said, "Bliael." And why did the wise and the wise not say to the king, "Bliael," and not say, "A wicked man to the nobles?"

Verse 19

Asher did not bear the face of the king. As it is said: For the king of the world, Asher is not to be despised before him: peace. Asher, as it is said: "And to my slain one shall not say, Peace" (Isaiah 23:5)

Verse 20

:The calm of his death. When he
wills (8) -and half the night. As it was done to the Egyptians (Exodus 11:4): The people will be satisfied. As it is said: In the calm they will pass over
:And they will remove a knight. Their strength is theirs.
:Not in hand. They will not sleep in their hand and they have no power

Verse 21

Verse 22

Verse 23

For it is not upon a man that he shall yet be. As it is said: Thou saidst: "I will not yet be yet" (Job 23:6), only my sins are with me; and I will rebuke thee: the Holy One shall not be yet blessed: for upon his creatures he shall add slanders to their transgressions. :Yet to the tongue he shall yet be yet
:To go to God in judgment. When he came upon his creatures to contend with them

Verse 24

:It will be shaken, as in "it will be shaken" (Isaiah 24:19)
:And others will stand. In their place

Verse 25

:Therefore he knows their works. By his own knowledge he knows their works, good and evil, and there is no need for him to be restrained: and he turned it into night. A time of darkness and trouble for them, and they oppressed him.

Verse 26

:Under the wicked. In their place:
29(-Safkam. To the men of Sodom) (Genesis 19:1)
:In a place of sight. For all to see

Verse 27

Asher therefore they turned away from him. As it is said, "Therefore you know our encampments in the wilderness" (Numbers 10:3). As it is said: "From before Asher they turned away from him, and brought him before him, and upon him the cry of the poor."

Verse 28

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Verse 29

And he will be silent. He will silence the poor from the midst of the oppressed, and who will be righteous? And while he hides his face, who will stand
before him? And over a nation and over a man together. As one as many are alike before him, to be silent and to hide his face.

Verse 30

:From the kingdom of a man, from the scepters of the people. Over the poor, your kingdom
:From the people's hearts. Sin, and to God it would not be for you to say "Belial" and "wicked" (Job 33:18)

Verse 31

To the one who said. To say to him. I am faithful and see the death of all those who suffer torments to say: I have married you, and I accept and suffer your judgments, and I will not hurt myself. And even your condemned servant says

Verse 32

Without me I will hold fast. Only what I know to see and understand in your words, you teach me, and if I do wrong: I will not add.

Verse 33

Your enemy will be punished as you are, both body and soul. Thus Elihu said to Job: Was it your labor to be holy in your glory? Is it to reign over Pharaoh, to be a reward from your
kingdom, that you have rejected it. To say: "I have rejected it; I shall not live forever" (Job 7:16), "Let his hand be stretched out and strike me" (Job 6:9)?! Do you think that he will take away from you according to your knowledge and your will, and you will choose the reward, and not Me?: In the holy place, blessed is the word of Elijah, in Tamiya.

Verse 34

"Men of my heart will say to me. For Job speaks without knowledge."

Verse 35

Verse 36

My father will test. My father. You are the Holy One, blessed be He, the Father of all, the Levite will test Job until victory, so that there may be a return for the wicked. And even to the sons of men the Scripture speaks thus, as it is said, "My father speaks great and mighty things" (2 Kings 5:13). (Another word: My father. As it is said, "And the poor man shall be comforted" (Ecclesiastes 12:5), to speak a desire. So his friend comforts. And so his solution: My father will test Job until he prevails. My desire and my desire is that Job will be tested until he prevails. (Ps. 111:1)

Verse 37

:It will be satisfied. To speak many words and raise one's voice
He will be satisfied. He says: What is to us and to the words of Job? "Even if I have wronged you, hang me" (Job 19:4)!
And he does not know that we are punished, and he satisfies us with sins, because we are the hearers. Thus: it is explained in Leviticus 4:6

Chapter 35

Verse 1

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Verse 2

(Elijah's response): This is what you have thought of as judgment. It is the judgment of the creatures as opposed to the created, when you said: My righteousness is from the Creator's judgment.

Verse 3

If you say, "What harm will it do you?" My ways are upright.
"What good will it do me?" In my righteousness, my sin is removed.

Verse 4

:And your friends with you. They kept silent about your words.

Verse 5

R Look to the heavens. And after the height thereof, thou shalt be brought low, and thy righteousness and thy justice shall not profit thee: why shouldest thou be proud? To him in your righteousness?

Verse 6

Verse 7

Verse 8

:To a man. Asher, like a thorn, will be consumed and your righteousness and righteousness will benefit you. See, many wicked men, Asher.

Verse 9

Many oppressors. Those who are oppressors will call the righteous before him, and the poor will be saved from the hand of many oppressors:

Verse 10

:And he said not. The
wicked: Who is my God? To fear before
him we sing hymns. As it is said, "You shall not prune your vineyard" (Leviticus 25:4), you who sell the wicked by night. Like Amraphel and his companions (Genesis 14:15), and Egypt (Exodus 12:29), and Sennacherib (2 Kings 19:30)

Verse 11

: We have trained him. We have taught him wisdom more than beasts, as if to say: We have trained him and raised him above beasts and birds.

Verse 12

There they will cry out. And behold, there the poor cry out because of the arrogance of their oppressors, and it is not a sin.

Verse 13

:But he will not listen. :And my hand
will not be spared. To avenge them hand by hand, but from the day of your death

Verse 14

Machine Translated by Google

Even if you say. All that you dwell in, let not your cry come, as if it were on his hand, and you say and cry out for wealth, but you will not let him contend with him; as if to say: Those who complain and cry out, will he not hasten to punish them? And you will cry out that you will not let him contend with you.
:Judgment before Him. (Speaking of the Holy Scriptures) In every place where
He is, He is defiled. And He hopes for consolation.

Verse 15

:Now. Know thou, that this commandment is not upon thee; it is not spoken by the mouth of the multitude of thy iniquities: and he knoweth not much. In the multitude of thy sins the Creator hath dealt as if he knew not much.
To speak many, as it is "and ye shall be ashamed" (Malachi 3:20), and as it is "and ye shall be ashamed and ashamed" (Jeremiah 5:11); "and the matter is broken" (Leviticus 13:11)

Verse 16

:Great. To speak very well.

Chapter 36

Verse 1

And Joseph Elihu added. I saw in the taste of Rabbi Moshe the rabbi, that you said three torments, as opposed to three: My friends of Job. And this is my fourth, according to you it is called a tossup.

Verse 2

Like a little child, and I will be your brother. All of them are in the Aramaic language: Hold on to me a little, and I will tell you. Like a little child, and I will be your brother: As Jonathan translates, "And to his law they shall be afraid" (Isaiah 24:4):
"Yachtaron": To God. To come in his place

Verse 3

Verse 4

:Your knowledge is complete. Behold, I will now begin to speak to you, when you believe that your knowledge is complete.

Verse 5

:He is a great God. In wisdom and mercy.
:And he shall not perish.
Poor: Great is the strength of the heart. He is to take vengeance, for the wicked shall not live.

Verse 6

Verse 7

:The righteous will not be deprived of his eyes. He will even sit with kings.

Verse 8

And if they are imprisoned. And if you see righteous people who are imprisoned in chains, in the net of torment and sickness, they will be caught in the ropes of my affliction. In the language of fate and cords it is called my rope, and in the language of fish it is called "my rope"

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"Born" (Hosea 13:13). In the wounds of my affliction. The power of Balaam. Is it not that they have sinned against Him, that He comes: to deliver them from them for their good, to cleanse them, and to warn them to return to Him

Verse 9

And he told them their work. In the torment of the Lord, he made them understand that they had sinned before him. And all the words of Elihu were consolations, and not rebukes; as if to say: Do not fret over torment, if you are righteous, for it is for your good:

Verse 10

And he said: For in torment they shall return from evil.

Verse 11

:If they hear Him. And they worship Him.

Verse 12

Verse 13

blaspheme: and Punishment will come upon them, disgraceful. –And flatterers of heart. They are wicked, they will slander and they will not be saved. Before him in
supplication: for I have forbidden them. When he is forbidden in torment, for your sake he will not heal them.

Verse 14

:Death in youth. And in the sneeze that they coughed their breath

Verse 15

He will deliver the poor. The poor, who has put his head in the matter of supplications, He will deliver from hell in the path of his affliction, which He will bring upon him:
!And he uncovers his ear with a loud voice. With a loud voice that comes upon him, he uncovers his ear, saying: Return to me.

Verse 16

And yet. This great thing has done you great harm in the torment of hell: it has stirred you up and driven you out of hell, its lips are narrow: and its bottom is wide.
Not solid. Like a smokestack filled with smoke. And not yet, except that you will be blessed for the world to come, and your Shulchanah will be filled with fat.

Verse 17

And the law of the wicked is full. And if you are filled with the torments of the wicked, the law and judgment are the torments; they will be struck: you will come from hell, and you will receive them with love.

Verse 18

:How hot. Great it will be.
:Your face is burning. You will have to say things.
And later, when the heat rises, much wealth will not be enough: With zeal. With this zeal you will be zealous, and your words to God will be multiplied. from it

Verse 19

Your anger will not be kindled. And why should your outcry come to your face, that you will not come to your place of affliction and to your place of strength? To rape you, if so, by what means will he collect his debt?

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Verse 20

Do not yearn for the night. As it is said: And you shall not go to choose other torments; Do not yearn for the night and desire its place, – Sheba to Amraphel, to Egypt and to Sennacherib, to drive out peoples from the world, when you have sealed them: in peace; for they are lost in this world and in the world to come. As in "Do not lift me up in the midst of my days" (Psalm 22:25), "Like the tumult of a thicket in its season" (Job 5:22)

Verse 21

:Beware, do not turn to evil. To the Lord and say: If only He would judge me in the torment of poverty For this is why you have chosen me. For who would choose a man better than a man of affliction, to be led about with honor, and to be filled with riches all his days, and to stand on the throne without bloodshed, ashamed and returning to his house in sorrow of soul? And if you say: Was Job the poor man with affliction? They do not fear that he will be lost, except in his death, but not in silver and gold. And even if he were to be lost in his death with silver and gold, it is better for him to be poor and sick, than to be innocent and walk In this passage in the markets and have nothing in his hand. And so it is explained in the Midrash of Rabbi Tanhuma from (Tanhuma, Mishpatim 11), Job's suffering was more painful than the suffering of poverty. And so in the Aggados: Hagamarah (Baba Batra 16).

Verse 22

Behold, he will answer with his strength. From the midst of you his power is great, and there is none to deliver from his face, for there is none like him as a teacher. When he warns the sinner to return to him, he warns them before he strikes, for he knows that he cannot be saved from his stroke; As it was with Pharaoh for every plague: "Behold, I will rain hail tomorrow" (Exodus 9:18), and "Behold, I will bring locusts tomorrow" (Exodus 10:4); and so it was with all of them. And flesh and blood, when a shadow of death wants to take revenge on his enemies, come upon him suddenly; if he remains in it, he will return and

Verse 23

Who will command him from the beginning: This is the way you will walk?

Verse 24

:Remember. His ways, and in your remembrance you will be glad in your God. Praise be to the active one from his works: When men prevailed. When men saw, as it is "He is strong, and not near" (Numbers 24:17)

Verse 25

:Seek him. In his work:
From afar. From the creation of the world to its present.

Verse 26

The number of his years and not his study. For your wisdom is necessary for a man to look from afar, to ask what will happen in the past, and to learn from them.

Verse 27

How will he destroy? How will he multiply, as it is said, "And he will destroy the thornbush" (Job 15:4). And there are six who will destroy: He will destroy them from heaven, to bring them down to earth.
:And they shall cause it to rain. The heavens shall cause it to rain.

Verse 28

Verse 29

Machine Translated by Google

:Even if he understood. Oh, if a man understood what is in the clouds, in their waters: he would be
astonished. To the tongue of the mist his tabernacle

Verse 30

:He is a rider. He spreads his light over the clouds, and the roots of the waters cover him.

Verse 31

To Makkah. The generation of the wicked will be punished with a hundred plagues, with famine, and so on. –Why? In the clouds, Yadin will judge the peoples. "Brimstone and salt will burn them all" – "And the windows of heaven were opened" (Genesis 7:11), the men of Sodom fought with Sisera" (Judges 5:20) "From heaven "Land" (Deuteronomy 29:22), Sisera will give food to the great. From there comes food: "Behold, I will rain bread from heaven for you" (Exodus 29:12) and throw it into it; –16:4). A parable for the seal of the one gathering before the field of lovers gather, he brings out a pot of fire and gives it to him

: To the great. For whom his flocks are many and great, and need to be fed.

Verse 32

On the hands. On the clouds, and so "he carried his heart to the hands" (Lamentations 3:1), on their name "a small cloud like a man's hand" (1 Kings 18:44). And his rabbis said (Ta'anit 7:): On the hands of the wicked and the wicked, the rain is stopped.

And they commanded her to come. To the hand of the one who is afflicted with prayer, the beloved of the generation, the great and wise of his generation, he will say: Upon him before the Holy One, blessed be He, is the affliction of the generation and its needs.

Verse 33

:He will say to his neighbor. He will ask them to examine their deeds and return to him: "From where?"
And this is a property in which the bodies are purchased, even
on a burden. Also, from top to top, as in "He returned to the mountain" (Hosea 7:16), or "He rose up" (2 Samuel 23:1). And many interpret it (Taanit 8.): "He is the source of anger and wrath upon the Magis, you know it." If he had been a thorn, he would have been an opening, a thorn, but he is not a thorn in the ground. –But the point, which was pointed out by the merchant: a point of a little bit, and there was no end to the taste in it, which was planted in my 'quarter'

Chapter 37

Verse 1

:And it shall be left. And it shall be leaped, as in "to leap upon the earth" (Leviticus 11:21). And this is the one whose heart is troubled.

Verse 2

His voice is heard with a loud voice. The thunders that he utters in the sky are like the sound of a thunderbolt that comes out of his mouth.

Verse 3

Under the whole heaven it will be established. I have seen it, as it is "established" (Numbers 24:17). And they are those lights: the lightnings illuminate

Verse 4

Behind him. The light of his light, the thunder roars and the shepherds with the voice of his glory, and they are lightnings and thunders that bring: the rain: and
they do not follow them. The place
:Who will hear? Before him is the voice of a slanderer (Job 16:11) :He will pursue
them. He will know them, and his tongue will be like a slanderer (Sotah 16:11). :In three places a man walks and pursues a woman.

Verse 5

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Verse 6

:When the snow falls, he says. On the hands of these voices:
Oh, earth, and a mass of rain, and a mass of showers of rain, he says. As if from the four winds he comes

Verse 7

Every man's hand shall be sealed. When a man sins before him, man himself shall seal the writing of his hand on the day of his death: his past transgressions, the writings before him: for all men to know his doings. To know for what he is condemned

Verse 8

And life came in the evening. As it is said: And many messengers are sent to the place to relieve its troubles, sending: evil lives and storm and cold

Verse 9

And from the sons of Israel. And the treasure of Israel, and their name was Mizraim.

Verse 10

:From the breath. From the spirit
:And a vast expanse of water in a solid. In a casting for redemption

Verse 11

:Af Beri. The angel of the Lord is over the clouds, and he will scatter a cloud of rain over the place: a cloud of light. A cloud of rain

Verse 12

:Wow. The money:
Causes you to be upset in your troubles. A place to be
To act. To be a body. To act as the one who is assigned to do, whether good or bad, is subject to many circumstances. As the verse says (Rosh Hashanah 17:17): Oh that Israel were perfect in righteousness! How could anyone be inferior to them?
It is a bad –The year, and they stopped being big; finally they were gone
harvest; but the Holy One, blessed be He, brings them down in their time, and upon a land that is not desolate. And sometimes: for good; as a hunt? And so all the
wealth will be gathered. For those things to do for the land. Another thing: And He causes you to be scattered in His plagues. Encircling clouds and winds around the mountains, they will be drunk from all their spirits. : In the legend 'And it was a pillar' (Books of Deuteronomy 33)

Verse 13

:If for a tribe. If for the transgressions of the children of men, they bring them down from the mountains and hills, where there is no place to sow, if for his land. To bring them down as a covenant was decreed at the beginning of judgment, not for a tribe and not before the law, but in wisdom:
" If for mercy. That the present generation will be left with more righteous people than those who were at the beginning of the year, and those stones that will be cut off
In wisdom, from the ravages of their afflictions, to descend in mercy in their season, and upon the land that cries out to them; that not a drop of them may fall to waste: it shall be found. To
the rain, to one of the last days

Verse 14

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Verse 15

:In the name of God. The law of the covenant upon them, may you be accompanied by a saying

Verse 16

:From the invaders of the cloud. The revelation of the cloud, to the tongue of the one who has spoken the word. As the saying goes: To the archer and to the broadsman, a thick cloud: Be informed. Upon them are the wonders of the pure and the wise.

Verse 17

Your clothes are warm. What are your clothes warm in? In the quiet land of the south wind, which kills the world in the morning; A warm east wind, which is said to be “a fierce wind” (Jonah 4:8): which silences all the winds before it

Verse 18

:Strong. The skies
:I see a solid. I see women who are satisfied with it, (Tryshti'r is solid and it is stronger than ever)

Verse 19

Let us know what he has said. Blessed be the Holy One, let us contend with him. We cannot approach him because of his darkness. The strength of his secret and his surroundings (Psalm 18:12)

Verse 20

He will tell me what I will say. And what is the measure of the people, that they should tell him the things that come out? From him: If a
man said. It will be said from his mouth
How he will swallow. He will reveal to him from the hand, as "the face of the king will swallow" (2 Samuel 17:16) He will reveal. And his multitude will interpret (Megillah 18.) He who counts all his praises, he will speak. How we will speak of him and his might, if he said: A man, to count all their words, how he will swallow. From his place

Verse 21

And now they saw no light. At the end of his words to Elihu, he returned to rebuke those three of Job's servants for not having left, for they had time to return all their troubles (Job 23:13), and he said: And now, three of your servants a
Those things which I have spoken unto thee have not seen the light. They have become like the fallen ones, who have not seen wisdom
(Job 3:16): The city is in the wilderness. It is like the cities that are seen in the wilderness, to bring down
their flesh and the wind passes over. And the wind comes and purifies them and makes them pass over, and no rain falls. Such is their example: They began to sit down, but at last they stood up and did not answer (Job 23:16).

Verse 22

A golden cloak will cover you. My mountain is like a return to the beginning. Another thing: A wise man's teaching (Ta'anit 7:):
When the heavens are filled with clouds, clouds to bring down their dust, a spirit passes over and purifies them, and there is no dust: it descends. This is a wise man's teaching, and it does not sit on the order of the readings.
A golden cloud will come. A north wind blows and their bodies pass, and the heat shines; as "the ones who are burning: their gold is on their heads" (Zechariah 4:12)
:On God. From before him a
golden crown will come. The best golden crown is for those who have given their lives to the commandments of the Holy One, blessed be He, and who believe in the most awesome God.

Verse 23

My Lord is not afraid of his power. To make his judgments upon the beasts in the greatness of his power, because they are merciful. And the redemption of the beasts is in the word of the Lord according to the ability: a grain offering, half a shekel, for a turtledove, a bull, and a sheep; and he did not bother to ask for a ram and a donkey.

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And judgment. He will
not suffer torment. The righteous will not suffer more than he can bear, and so the righteous will not suffer more than he can bear, for "a man is as the fruit of his hand" (Deuteronomy 16:17).

Verse 24

Therefore, people will fear him. From the time of his coming, (for) he will not see all the wise of heart. Those who are wise to him, for their wisdom is not in his eyes. And his many interpretations he interpreted to Job (Rosh Hashanah 17.), who said to Elihu: By your word you have been a burden to your generation without any reward, by your word you have not been worthy to be established for you: sons of wise of heart

Chapter 38

Verse 1

(Answer from the storm): From the storm: From the gates of Shelah, and I will bring you words like a thorn. From the storm from the thorn I will bring you, as if you heard in the end – that you scolded me “As if in a storm he would cover me” (Job 17:17) A word for every gate. Another thing: In a storm – the subject: “Who has divided the flood into a channel” (Job 38:25) :There, in a storm He healed him. As explained in my book (Yalkut Shimoni Torah Rella)

Verse 2

Darkness is advice. Darkness is advice and wisdom. Another thing: Who is this darkness of advice... I don't know. Did the Holy One say, "You spoil with words and many things?" When I wrote, "A man of many words—blessed is he: who is this that giveth thee counsel and righteousness?" at the beginning of the book (Job 1:1), it was to cast my name upon him; and he came and took away and corrupted him. What would I have been—if I had counseled him in many of his words! And Job answered him: "Who is this that giveth thee counsel?" (Job 24:3) He knows thy counsel, I would not have been many in words. And the Holy One, blessed be He, returned: and Abraham was not: he knew, and stood in the tenth! Thus have I found.

Verse 3

:Ezar, now, as a man of your salvation. This is a sign that he will awaken from his illness and torment.

Verse 4

:Eepa. Eepa

Verse 5

:Measurements. Of its dimensions

Verse 6

:Yara laid its cornerstone. In the midst of the sea, and from there the whole world was watered.

Verse 7

:Bran Yahad. From the beginning of the stars of light

Verse 8

:Bidlatim Yam. A border that is not far
away : –In his coming forth. In his drawing forth he comes forth from the abyss, as he “came forth from the belly” (Psalm 22:10)

Verse 9

:In my cloud. The oceans of the sea, which are the circumference of the world; and the clouds that are around him are his clothing: his swaddling clothes. You have wrapped him up, as it is "and he was swaddled, but you did not swaddle him" (Ezekiel 16:4)

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Verse 10

And I will break. I have made him broken pieces all around, to pursue him within them. And they are a statute of Asher that he shall not pass over (Jeremiah 5:22), as it is said, "And they shall pursue him before the gate even to the broken pieces" (Joshua 7:5): to the city

Verse 11

Verse 12

:Your waters. From the day you were born

Verse 13

To take hold of the wings of the earth. And you commanded your waters to take hold of the wings of the earth, as a man takes hold of the wings of a tent and shakes it? So will I take hold of its wings and shake the wicked. And so he says, "And the Lord shall stretch out his hand, and it shall not help" (Isaiah 33:3). Like a man who holds a matter in his hand, and stretches out his hand, and it falls.

Verse 14

:You will be turned over. In a painting

:Like the material of their seal. The nature of the human form in their death, and in the resurrection of the dead they will live and stand in their clothes

Verse 15

: And he will prevent. Then the wicked will rise up. And therefore he says: And the wicked will be broken.

Verse 16

:Weeping in the sea. Closing in the sea, as in "weeping in the land" (Exodus 14:3)

Verse 17

The gates of death. This is Gehenna.

Verse 18

Verse 19

Verse 20

Verse 21

:You know. All this.

:Then you will be born. As you are born.

Verse 22

Verse 23

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:I have darkened. I have
prevented: (27)-for the king. For the five kings of Gibeon (Joshua 10:16: 33)-
for the day of battle. For the war of Gog and Magog (Ezekiel 38)

Verse 24

:Yehkalek Or. Timor, a fiery shell, strikes here and there like the horns of a stag: Kadidim.
The sun of the east

Verse 25

Who has divided to wash a canal? In Arabia, Korin is a stream that is washed: Every gate and gate that is at the head of my division is a canal, a cistern, to be cleansed of its filth; as if two teeth were sucked from one cistern, darkening the light of a man's eyes. And they were not exchanged for me, between Job and his enemy, was exchanged for me?! And this is "from the storm" (Job 38:1). Another word: to wash away. A drop of rain washes away: I have divided every drop into thick mud; if the earth were to descend, and become clay, two drops from one mud, splashing on the ground.
And a way to strengthen voices. Who is divided? Every voice and voice of Yeshua has a path, and if two walk in a path: one, the wild animals cannot tolerate the voice.

Verse 26

Verse 27

:Shoah. A land that is darkened by famine

Verse 28

–Egli Tal. Gali Tal, and the commander will be left; As in "And I will make my knowledge known to you" (Job 13:17), as in "Aleph is left in the head of the bush, to be a word; and so in "the sword of a sword" (Ezekiel 21:20), branches, which he casts - the barking of a sword, the shouting of a sword. In another language: Egly. As in the vessels of Tal, as in the vessels of which they are given. In the 4th chapter, the word "noon" is replaced by "noon"; and so in the book of Nehemiah: "Nishkha" (Nehemiah 13:7) as in "Lishkha" (Nehemiah 13:5)

Verse 29

:Kofur. Grisa'a

Verse 30

:They will hide themselves like a stone from water. On the hands of the ice that freezes a drop that coughs on their faces: And
before the abyss they will be gathered together. They will see, and they will hold on as one

Verse 31

:Minerals of chemistry. A chain of chemistry, that all its threads will not come out, and it will destroy the world with cold:
Or a cold-water well will be opened. To bring out heat, to dispel its coldness, the chain of chemistry

Verse 32

:Mazaroth. All the rest of the signs
and the Aish. A great star in its value, and many fixed stars in it; and two stars were taken from it, to open the chimneys of the tomb, and they were marked with the sign of Aries; and the coming of the Holy One, blessed be He, is to return them to
Him :)Tanhuma)

Verse 33

:Police. The police of the fortunes destined to bring upon the earth "cold and heat, summer and winter" (Genesis 8:22)

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Verse 34

The voice of the cloud is heard. To command it to be covered with the darkness of water, to be a flood of water from your cup, and it is the darkness of the clouds, as it is "O darkness you will not see" (Job 22:11). Or a flood of water. Your cup will be covered over your mouth: from heaven

Verse 35

And they will say to you. In the place where you were sent, there they said, "We have done your mission!" There is no need to return to the place, and to return to the mission, for the tabernacle is in every place.

Verse 36

: In safety. The kidneys are
my refuge. This is a rooster; the tongue of the wise (Rosh Hashanah 27). And they say: This is the heart, which is silent and watches and considers the children.

Verse 37

:He will tell. He will speak and warn their
destruction: And they will be as rotten as a tree, and their bodies will be as rotten as wine (1 Samuel 10:3)

Verse 38

:In a pot of dust. On the day I poured dust
:To be firm. To establish the world by his decree:
And the foundations shall be laid. His circles shall be on every side, until his length and breadth are filled.

Verse 39

Verse 40

:Jesus. Standing close together
:To lie in wait. To lie in wait. So is the way of the lurkers, to hide and to oppress the oppressor, so that they do not recognize them.

Verse 41

They will wander about without eating. Their fathers hate them. The Holy One, blessed be He, invites them to rest, to be created: from their commandments, and to be gathered into their mouths.

Chapter 39

Verse 1

He will climb up a rock. He will be a thornbush, and he will hate his own land; and he will climb up to the top of a high rock, as one who is about to give birth to a child, so that he may fall to the ground and die. And the Holy One, blessed be He, will call him an eagle and receive him on His wings.
The sacred deer will be preserved. To the tongue "a ram giving birth" (Jeremiah 6:28). The doe - her womb is in pain, and the child cannot come out; and at the time of her birth I will send a dragon for her, and it will strike her in the womb, and it will open. And if they are first and last, they will be weak, from the hand of death. And between those weak I do not change, and between 'Job' and 'enemy'!? Will I change?

Verse 2

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Verse 3

:Taflahna. Their wombs burst, and the children come forth, and their birth-strings are broken.
:Send us. From their birth, to the peace that I invite them to

Verse 4

:They will dream. They will strengthen.
And they did not return to their mother. They will eat a lot of food, they will grow up in a man, in seeds and in a herd, and they will not need to be raised by their father and mother.

Verse 5

:Hafshi. No man can raise a beast, to teach it the work of beasts :Arud. Wild
donkey
Who opened his secrets, which no man can surpass?

Verse 6

Verse 7

Verse 8

:Yotor Harim Merehu. He himself gave him a place of worship

Verse 9

:Rim. As in "Ra'am" (Numbers 23:22) :Your
servant. To Your servant

Verse 10

In the furrow of his plow. (Or did you tie a rope across the furrow of your oxen?) Aboit. A rope of oxen (for plowmen): For plowmen
:He will be robbed. The field will be repaired.

Verse 11

?Trust in him. To gather your coming, in the way of his great strength, and he is able to bear much: and you
shall leave him, he will bring you home. To gather to the house

Verse 12

Verse 13

The wings of the ravens are weak. Therefore the name of the great bird of ravens is called, and in the language of the Mishnah it is called Bar Yokni (Bekurot: 77:)
A bird. Every bird is called a bird, after the name of the flower it blooms. As the saying goes: A bird is called a hassida, and a bird is called a feather. See what is the meaning of this.

Verse 14

: She leaves her eggs for the earth. And she walks and warms herself far away on the dust.

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Verse 15

:And she forgot that her foot was a prostitute. Her egg was hatched.

Verse 16

:He hardened. She hardened her sons from her heart, as if they were not hers: She
will return empty-handed. And she is not afraid that they will be lost.

Verse 17

Verse 18

A time in the heights of Tamar. All the tongue of the mirror is like a man whose heart is set on departing from his own measure, his greatness, and his own land, to wander through lands, and to try other ways. And so "a son of a rebel and a teacher" (Deuteronomy 21:18). And in the language of the end: Imrai Kaltiyya, the son of Zebid, Imrai and Nafka (Ketubots 33: And there is also: Imraida and Ayan Barashi in Cholin Noah and Tiza, the son of Tziva, and Imra)

Verse 19

:Ra'ama. To speak of thunder and its sound, as in "thundered in the face" (Ezekiel 27:33)

Verse 20

:Like a locust. Leaping and jumping like a locust and shaking its surroundings
:Snored. When he blew through his nostrils in a terrible voice, he

Verse 21

They will dig deep. As it is written, "And they will dig the land for us" (Deuteronomy 1:22), the path of the horsemen lies in wait: in the depths and in the valleys.
And the horse rejoiced and went out to call for a kiss.

Verse 22

:And he will not be afraid. And he will not be afraid.

Verse 23

:Tirna Ashfa. Half-full, and they rattle each other and their voices are heard.
A spear. A spear made of iron (and a spear made of iron) is called a spear, as in "And the one standing next came: the spear" (Judges 3:22).

Verse 24

He will swallow the earth. He will make a mound with his feet. Another matter: He will swallow as it is "He will swallow me" (Genesis 24:17)
:And he will not believe. From much joy, he desires war.
:The sound of a trumpet. The sound of war.

Verse 25

In the sound of the trumpet – in the hand of the trumpet. To the tongue, “It is the sound of the trumpet”
(Leviticus 25:28) the brother will say, “Ah.” To the tongue, “The transgressors” say, “When they are glad,” as they say, “Aha!” (Joshua 7:7) from the fire of the mountain.

Verse 26

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The bird will fly. The bird will grow wings. And your angel is like the bird's wings, and the strong wind will stand in the south: with the spreading of its wings, that it may not destroy the world.

Verse 27

It was: –If an eagle were to rise up over your mouth. The tabernacle, as it is said: “Like an eagle, a city is built” (Deuteronomy 23:11) He removed the sacred vestments, so that they would not harm Aaron when he came into the Holy Place on the Day of Atonement.

Verse 28

A rock will dwell and be a refuge. Aaron was safe under the incense altar, when it rested on the drinking stone (Yoma:55:)

Verse 29

From there he dug a hole. He prayed for the needs of all the people. And then all this glory, which he saw in the death of my two sons, fell upon the branches of Nadab and Abihu, and called them to be holy, and my name was in them (Leviticus 11:1).

Verse 30

He will rise. And he will not be able to swallow blood and water, and he will be seen as one who has swallowed a lot, as it is said, "On and on." And so the tongue of the wise in the drinking of a lie (sota 2.): They will appeal to it and they will drink it with force. And according to the way of the tongue, the reading of the throat is similar. And therefore “the cry of the broken flesh shall be broken” (Isaiah 15:5): The word of the prophet, and in the name of the unclean, it is there. To eat. And the multitude of his blood, all this matter is with Aaron, in the later judgment: death (great judgment)

Chapter 40

Verse 1

Verse 2

Will a man remain? (The Lord answers): Many with my side will be tormented. Is my side? God will answer him. He who comes to me will answer, his words will answer him.

Verse 3

Verse 4

Verse 5

(Job's answer): I have spoken once. As if to say: I have spoken a little, and I will add no more. And there are six solutions: I have spoken once, when I said (Job 9:22) "You and the wicked are a burden," I will not answer you again: and you will be drunk. When I said: "Do not make my stand" (Job 13:20), I will not add

Verse 6

Verse 7

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Verse 8

(The Lord answers from the storm): Will you transgress my judgment? Will you force your words to transgress my judgment, and to show that it is crooked?

Verse 9

Verse 10

:Ada. To speak Ada and adorn yourself.

Verse 11

Verse 12

:And thresh. To say, "Thresh with a threshing floor" (Numbers 11:8)

Verse 13

Verse 14

Verse 15

:In death. Prepared for the future

Verse 16

:Strength is in his loins. His eggs are twisted and hidden, and not completely separated.
:In my flesh. As in "You have sung" (Song of Songs 7:3)

Verse 17

a camel) 'He hastened as fast as a It is difficult. And so the tongue of the judge –He will hurry. As he will hurry (to go as fast as camel' Hard as a tree – (Chulin 4:):
His fears. His eggs
They will be woven. The mighty ones, as in "And they will be woven" (Lamentations 1:14), or the threads of a bed in the language of a year (Acts 24:8), and it is the language of the mighty ones

Verse 18

:Afiqi. Hozek :His
bones. His powers
:As a bullion. As a treasure trove of iron

Verse 19

:The beginning of the ways of God. From the beginning was created the
beginning of the beasts: The Holy One, blessed be He, is Himself slaughtered.

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Verse 20

For on the mountains they will be carried. And in the Book of Psalms it is written, “With the beasts on a thousand hills” (Psalms 50:10), on a thousand mountains they will be carried, and on every day they will be shepherded. (Up to this point Rashi has established, from here on out it is not: Rashi’s language)

Verse 21

:Shadows. Shadow of trees

Verse 22

:He will give you shade, his shade. That shade is like a reed and a reed, a hedge, and a hedge of many trees.

Verse 23

Ushko – Behold, he shall forsake a river, and shall not be afraid. Euphrates, whose waters are fruitful and many, and it is a great river: and they shall rob him of the children of his drink.
And he will not be in a hurry. His belly will not be troubled by his drink, as his tail desires.
He is confident that the Jordan will rise. He is confident that he will draw all the Jordan to his mouth, if only it were a place to drink. As it is said: "I am thirsty from the belly" (Psalm 22:10).

Verse 24

:With his eyes they will take him. The place they will take him by looking at him, and he will tremble at his threat :With hooks. All the skills of hunters, with which they catch fish

Verse 25

? You will catch Leviathan and Gow. If you lie in wait for him and put a net in his mouth, he will speak to you with supplications.
:As the saying goes: You cannot (get close to him) with a hunting weapon.
:You shall set his tongue on fire. You shall set his tongue on fire, to remove him from his place.

Verse 26

Agmon. He is bent, like "Kipha and Agmon" (Isaiah 9:13); and made of iron, to catch fish with it.

?Thirty. If a man has a nose full of water, will he be brought out of the sea?
:And a fishing rod.
:Tikva. As you are, you are a hole.

Verse 27

?He will make many supplications to you. If he makes many supplications to you and asks for his life, that you may grant him rest
:If he speaks. Double word
: Soft. Words of supplication

Verse 28

?Will you make a covenant with me? If you will make a covenant with your servant, that you may take him to be your servant forever.

Verse 29

?Play. If you play and wander around with him, as if he were a small bird
And if you connect us to your needs (i.e. your needs), your little ones will be taken care of; like little birds: we will be changed into babies, to be taken care of and to be appeased.

Verse 30

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Friends will be called upon him. If friends and sorcerers will be called upon him and will be wise, to hunt him down and bring him out of the sea by the hands of sorcerers, who will cut him up and divide him among the merchants; as the sea-fishermen, who by their wisdom catch great fish, come and buy from them: they will be called upon. To say "a well of stones" (Jeremiah 18:22): companions. To say "and a companion of companions" (Deuteronomy 18:11): Canaanites. Tagarim

Verse 31

:Filled. If you fill your desire, and make tents from its skin:And its head is a fish bell. And if you make its head a fish bell? A tongue twister
:Tsillzal. A fish-shed. And the fish-shed is made from the top of it, and it is called the fish-shed, because it is made from it. Amboritz Balaaz, for the tongue of the shill is, and it is from the boxes like the puluts, as "Yerakrak Adamdam" (Leviticus 13:5), "Phattalol" (Deuteronomy 22:5), "Ka'aqa" (Leviticus 19:28)

Verse 32

:Put your hand on him. Be strong to stand before him, sixty hands on him to strike him.
:Do not remember war anymore. And do not remember your mightiness anymore, to fight them in war.
Do not add. From Joseph add, as in "And he did not add any more to her knowledge" (Genesis 32:20); and Balaam recreating. Do not add. The samech is opened, from the end of a verse; as in "Do not leave out" (Genesis 33:4); "And leave out" (Ruth 2:14); and so the multitude is like it.

Chapter 41

Verse 1

:Behold, his hope is denied. Behold, if his hope is denied, he will have no strength to fight and to move from his place.
And a man will be thrown, to stand before him, to be overcome, even to his own reflection. If even to the reflection of his own face he will be thrown: in him, from his fear

Verse 2

He is not so cruel as to be awakened. There is no cruel hero or tyrant, who is awakened from his sleep, and is shaken from his place: to raise him up.
"And from me is he and his body. If he stands and stands before me, if I do all these things,

Verse 3

Who preceded me? And who is he that preceded me in accepting him, to serve me and keep my commandments, and shall I repay him? His wages
All the kingdoms under heaven are mine. All the kingdoms of heaven are mine, and in my hand is Pharaoh his wages and his work: and his house

Verse 4

I will not be silent in his presence. I will not be silent in his children. The righteous one who walks before me blamelessly, and his children will repay him: the good reward of their father, and they will find good in his righteousness.
And the word of his mighty deeds and his grace is precious. And the word of his mighty deeds is that he is strengthened to do what is good and right, and he will encamp: his order is the sheel of the righteous, he will pay his wages
also to his sons after him: in his hands. His branches, and they are his sons, as it is "and he made hands and sent forth birds" (Ezekiel 17:6)

Verse 5

Who has revealed his face to shame? He returns to his beginnings, to speak of Leviathan. Who can reveal the gibberish that lies in the fold of his reins, in the fold of his lips when they lie open? Who is he that shall gather his name? In the doublet of the lips, they are like poles: one for the top and one for the bottom, so that no creature is permitted to gather there because of his fear.

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Verse 6

?The corners of his face. These are his lips; when he shuts his mouth, who can open it?
The gnashing of his teeth is terrifying. For fear of his fear and his terror, no creature can approach his teeth.

Verse 7

The pride of the defenders. Great pride is in the strength of his defenders, his foxes are his shields, the defenders: upon him as a closed
shield. He is the seal of his armor, which is tight and closed and strong; Shekel is a thorn that sticks to itself and sticks to its friend, so that no one can break it between the thorns (1 Kings 22:33). And this is what it says: They will be joined together. Shekels are joined together and are joined together.

Verse 8

Verse 9

They will be united and will not be separated. Still, it is bound to his tongue, that they will be united and united each one in her company, that they will not be separated one from the other.

Verse 10

:His scythes are a light. In every scythe and scythe that he scythes, he scythes and light shines.
:Tahel. As it is said, "In his temple they were seen" (Job 29:3).
And his eyes are like the eyelids of dawn. His eyes shine and shine like the rays of fire, as in the morning when the sun is reddening.

Verse 11

:From his mouth. Flames issue from him.
:From his mouth go forth flames. Flames come out of his mouth
:As my friends, as the flames of fire.
:They will be cursed. They will be punished according to their own interests.

Verse 12

:Smoke comes out of his nostrils. Like a vessel blown on fire, smoke rises.
And Agmon. Let us answer him according to his case, for my tongue is deaf, like a broken vessel; as it is said: "I see a broken vessel" (Jeremiah 1:13).

Verse 13

:He breathed hot coals. Hot coals, burning and fiery, and blazing flames issued from his mouth.

Verse 14

:In his image, Yalin Oz. Heroism
And before him shall be a feast. There is no sorrow or grief before him, and he shall not fear the coming of the Lord. Feast: For the tongue of joy and gladness

Verse 15

The pieces of his flesh are stuck together. They are stuck together and bent together, like fish, and they are made into pieces of his flesh, and they are stuck together. And in a large fish, when it is boiled, the pieces are seen lying one on top of the other and one next to the other. And so goes the order of the words: First he spoke in his babblings, like the fish of Leviathan, and then he said: in the cutting of his flesh and the strengthening of his heart.
My tongue is like a broken piece of wood. And Jesus said, "How wonderful is the broken piece of wood, the end of the tongue" (Nada 21:): "My tongue is like a broken piece of wood."

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Stick it. A house is narrowed down to a small number, as "their tongue is stuck to their wisdom" (Job 29:10), and so is the multitude: in the end it will be destroyed and at the
end of time a sentence will be poured upon it. Every fall and every fall will be poured upon it, so that it will not fall and this one will not be separated from that one. A rock is a "rock" for the tongue (Job 37:18), and it is made for the tongue, as it descends from a place, a rock from a place. :Yazak, "know" (Isaiah 35:3) from Yadÿ

Verse 16

His heart is as solid as a stone. His heart is close to him, strong and established as the fixed and given stone in the foundation of the building: strong
He is cast like a bottom plate. His word is doubled, which is the foundation of his heart and is fixed like a bottom plate of a shekel of Rechaim, a year in its bottom that does not move – a shekel of a shekel of a chariot. The chariot of Shelomoth is a chariot that turns and rolls and grinds, and a staff is removed from its place, as it is fixed in its place, so that it will not be moved (Isaiah 40:20). It is called 'Pelach', as it is said, "And a woman cast a chariot staff upon the head of Abimelech" (Judges 9:33), and Shelomoth is called: Pelach under the head.

Verse 17

:From his place the mighty shall flee. From his fear the mighty and strong shall be afraid, among the fish, among the beasts of the sea, they shall sin with broken bones. The waves of the sea, which are broken with broken bones, are nothing before him; he shall be broken: in his blossoming, as a tree he blossoms and floats in the waves of the sea.
:They will sin. To speak of a lack, as in "And I and my son Solomon were sinners" (1 Kings 1:21)

Verse 18

His sword will not prosper, for it will be –He who obtains it with a sword will stand firm. The hero who obtains it to fight them with a sword broken.
A spear, a spear, and a shield. And therefore all the weapons of war that are in the hand of the Lord will not stand or withstand him, like Leviathan.. A spear. Yeshua said that it is one of the weapons of war, as is a sword, a spear, and a shield. And Jesus said, "Solomon's stone is a stone and a body" (1 Kings 6:7). And this is its solution: A stone of a stone that is great and does not move at all, because it is great and very strong; as is said in the Philistine Goliath, "And the width of his stone is like a weaver's lamp, and the flame of his stone is six hundred and a body." (1 Samuel 17:7) :And Shereiah. Shereon

Verse 19

He will consider the building as iron. The vessels of the iron-clad are considered to him as brick, and the vessels of the bronze-clad are to him as the bones of a tree.

Verse 20

No bowman will escape him. He will not escape from Baal of the bow and arrows, and the slingstones of the mountains of Henan: before him are like straw.

Verse 21

:Cannon. He is a weapon of war, and he will solve it according to his
purpose and he will play at the sound of a bayonet. At the sound of a panic in the ranks of warriors who carry bayonets, he plays and throws; :He is not afraid of them

Verse 22

–Underneath it are sharp edges. In its place of parking, there are sunbeams, like its fins, under it: in its belly, shining and shining like the sun.

Sharp. As is "a sharp sword" (Ezekiel 5:1), it is sharp-edged, bright, and white; and therefore it is called sharp - to shine like clay. Sun, as is "He who says to clay, 'It shall not
shine, and the body shall not be burned'" (Job 9:7), "before the burning comes" (Judges 14:18)

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A hole will be dug in clay. A word like a scythe, a carved and carved stone, set on the edges of a pot, on a clay base, in a place where it is placed on the wall, this clay is like carved gold, as it is said, "its covering is gold" (Song of Songs 3:10), carved from gold, as it is said, "from the carved stone of its origin" (Proverbs 3:14), "Better is fruitfulness than carved and carved stone." (Proverbs 8:19). He will cover his tongue with a bed of gold, and he will lie down as if it were "his covering of gold" (Song of Solomon 3:10).

Verse 23

He will boil a pot of water. A small, puffed pot, which rises quickly, boils

Verse 24

Behind him a path is illuminated. When he blossoms and rules the waters, behind him the path of the abyss is illuminated; for an hour he blossoms, and there is no water, the heat of his blossoms quenches.

:He will consider the abyss as a return. The abyss is considered before him as weakness and languor :for

the return. For weakness is the result of old age and gray hair

Verse 25

There is no creation that rules over him. – There is no one on the dust of his mouth. The word snatches a little, and its solution: from his government: and it is a word: governs and rules, and therefore the word is emphasized by snatching a little.

It was done. As it is said, "I was made" (Exodus 3:16), and I did not know that it was evil. And the solution is: It was made with fear and destruction, which is not feared by the beasts; as it is said of a horse, "It will gallop for fear and not stun" (Job 33:22).

Verse 26

He will fear all that is high. He sees all the high things that are in the world beneath him, and therefore he is the ruler of the world, for he who stands on high sees the wedding, and what remains of the wedding remains, and the wedding is not powerful and victorious against the highest. And this Leviathan sees all the mighty men, saying that they have no strength: as against him is he a king over all

the sons of the earth. A word like a riddle: he will fear all pride, and he is a king over all the sons of the earth, as against him is government and authority. And you will bear in your heart – sons of the grossness of the spirit that I have broken in my world, that there is no sign of this, for behold, I am the one who does all the wrong. To raise your head in front of me, to fight against me!?

Chapter 42

Verse 1

Verse 2

Job's answer: I know that all things are possible. That all things are possible to do, as is right in your eyes.

And no plot will be hidden from you. His word is twofold: No plot or plan will be hidden from you, for all your plans will be accomplished completely and fully; For in your hand is power and might, and in your hand is power to do all that is good in your sight (1 Chronicles 29:12). And this is a proverb: "Now they will not be able to do all that they set their mind to do" (Genesis 11:6).

Verse 3

Who is this from above? The strength of the high ones and the covering of his counsel and his wonders are the secret of the Holy One, blessed be He. Do you know? I know that all things are in your hand to do, and therefore I have declared the end of his mighty ones, as it was in my heart, : as I knew

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And I will not perish. But I did not understand all this, as you have made known to me; how many wonders are hidden and hidden from me, as I do not know.

Verse 4

Verse 5

:To hear the ear of your hearing. How often and how often have I heard of your hearing, and now my eye has seen your dwelling place

Verse 6

Therefore. If I had been worthy to see your presence, I would have despaired of my life; and I would have been comforted, if I had been dwelling in the grave, to return to dust and ashes, from whence I was taken.

Verse 7

And the tongue of your friends. Bildad the hawk and the horn of the ostrich
Why have you not spoken? My lord, you have not spoken to me a just accusation, as my servant Job did; My Lord has not sinned against me, as if on the day of Asher he said, "You and the wicked are a trap" (Job 9:22), and on the hands of Satan who afflicts the world, as if it were said, "If a man daily judges, his body and soul" (Job 9:23). And if he adds to the matter, because of my difficulty, Asher will be tormented by his own weight and they will strengthen the matter against him. But you have sinned, on the day of Asher You have finally condemned him, saying, "Shall not your weakness fear you?" (Job 4:6), and you have strengthened him with the strength of iniquity. You would be silent and defeated before him; and you would be his comforter, as Elihu did. And it was not enough for Job: his affliction and his torment, for you also added to your sins the sin of his envy.

Verse 8

And you have offered a burnt offering before you. That you may run and make peace before me, and in your heart as my servant Job prays: For you I will forgive your sins, and I will remember your iniquity no more, that I may turn my face away. I will turn my face away to receive his prayer. If there is a lot of money, then "even if they eat it, they will drink it" (Genesis 24:19), "if there is a ransom for him, you will be ashamed of him" (Exodus 21:3), and so on.
:Why not. I'm not pregnant.

Verse 9

And the Lord lifted up the face of Job. And He lifted up, as it were, "I have lifted up thy face also concerning this matter" (Genesis 19:21), that He might receive his prayer and understand his face.

Verse 10

He returned to the prayers of Job in his prayer. He returned to the prayer of Job, saying on this matter, and he said to him, "It is written as if it were written and returned to the prayers of Job."
:When he prayed for his neighbor. In memory of the one who prayed for each neighbor and for each neighbor he prayed for. For one of our two (it seems that he was also careful about what he wrote above that he had to say in response: "Mahar"z), and the reader was not precise in his words

Verse 11

:Before. All his friends and acquaintances were well before the torments came to him.
:And they shall go. To the tongue of the confederates of Balazs:
Keshita. A hundred
And man. And each one and every one (I want to say that you should not say that the meaning is that some gave him a decoration and some gave him a ring: for this reason Rashi wrote, and man means each and every one of them, according to the Rashi).

Verse 12

:From the beginning. The tenth part remains from the beginning.

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Verse 13

Seventy. They are seven times, two seventies; as "seventy" (Leviticus 12:5), they are two sevens.

Verse 14

:And the name of the one was called Jemima. They were called after the name of Japhia.
:Yemimah. Clear and white as day :Kaziyeh.
The scent of a nightingale and their fragrance, like the fragrance of a scythe, the
fragrance of the horn of the scythe. In the name of the horn we are called as a scythe and a scythe, as it is said, "And you shall tear out the scythe of your eyes" (Jeremiah 4:30).

Verse 15

And there were not found among the women of Jaffa as beautiful as the daughters of Job and Gog. And there was not found among the women of Jaffa as beautiful as the daughters of Job; and this is called the example of "And there were men who were unclean" (Numbers 9:6); and so: the multitude
And their father gave them an inheritance among their brothers. From among their children and grandchildren, he gave them an inheritance among their brothers.

Verse 16

Verse 17

And seven days. Of the seven, it will be said, seven days in a row.